

# LEND A HAND.

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## SUBURBAN LIFE.

THE question of tenement houses will continue to be the question of city charities and city life as long as there are tenement houses about which to question. One of these caravansaries will not take care of itself. And it has not proved that the poor, broken-winded law of "supply and demand" has worked any better here than anywhere else. The supposed greed of landlords does not compel them to attend to sewerage and plumbing. The love of mothers for their children does not compel them to keep drains sweet and to ventilate bedrooms. So there has to be official inspection where, in old times, men would have rested on good house-keeping. A report which will be found in another place shows that in Boston they need a much larger force of inspectors than has yet been assigned to them. And the inspection must be perpetual. We must not wait until half a dozen cases of diphtheria teach us to suspect that there is a hole in a pipe concealed under the floor. Somebody said of a Gothic cathedral that it was never finished; that there must be a little colony of workmen always engaged in keeping the roof in repair. We may say the same thing of a tenement house. If we choose to pack away two or three hundred people under

the same roof, we must bear the charge of hourly watchfulness over this crowded barrack in which they live.

This eternal difficulty gives all the more interest to every development of the system of building associations which result in a separate house for each family. The literature of this subject is, happily, more and more extensive, as the success of the associations is larger and larger, and as by experience the details work themselves free from mistakes which are inevitable in the beginning. A home in the country, where there shall be a window on every side of his house, ought to be within the reach of every workingman's family in every city in America. The building societies are making this more and more possible every year. And they are working on lines which harmonize precisely with the recognized lines of all successful modern adventure.

If the successful man of business wants to build himself a palace at the cost of two or three hundred thousand dollars, he does not think that he must withdraw this sum from his active business. He selects his land, he makes his plans, and then goes to a great savings bank or insurance company, or other loan trust, and borrows the money he wants on the landed security which he has to offer. Year by year he pays the interest on this loan instead of paying rent to a landlord. A thousand people are, in fact, the owners of his house, though he alone has the privilege of going in and coming out without asking permission. Diggers and delvers who have put their spare money in the savings banks own their part of it. Orphan asylums, whose funds are in safe mortgages, own their part. And as he walks down Broadway, if he knew by sight all his landlords, and lifted his hat to them all, he would be uncovered half the time.

Now the co-operative associations give to everybody this same privilege which in a more cumbrous order of things was the privilege of only a few. That is, they give it to everybody who is forehanded enough and industrious enough to have a little money in hand with which to make a beginning.

They are based on the eternal law of compensation, which the Scripture announces in an epigram which cannot be escaped : "He that hath, to him it shall be given." In this way, John has laid up a hundred dollars, Mary has laid up seventy-five, and so of Tom, Dick, Harry and five or six others. No one of them has laid up enough to buy a lot with or to build a house. But all together they have twelve hundred dollars, quite enough to buy one lot and to build one house. Who shall have the advantage, and who shall wait ?

It is easy enough to find out. They make a building association, and they come together at the monthly meeting. They put their twelve hundred dollars up at auction. All the twelve shall bid upon it. The one who wants it most will bid highest. He shall have it all, and the others shall wait till another thousand dollars is ready. It proves that John and Mary have found that life is intolerable unless they share its joys and sorrows, and so John bids a little higher than Dick, and a good deal higher than Harry. John and Mary build their pretty house, and at the end of four months can invite all the rest to the wedding.

Let it be observed now that all of them receive much higher interest for their money than they could have done had they left it at the savings bank. Had they left it there, it must take the chances of the money market, and for absolute security must be loaned at the very bottom of the market. But these people have invented a plan by which, with the cheapest possible machinery for handling their money, they secure the high rate of interest which thrifty, hard-working people are willing to pay for the homes they live in. That is to say, this business selects a class of borrowers who are unquestionably the very safest in the world. And these borrowers give them full landed security.

It is quite conceivable that at the rate of wages earned by temperate men every young man in an American city, who is twenty-five years old, might have five hundred dollars laid up with which to start on married life. With the machinery of the co-operative associations, this means that every man

may marry the woman he loves at twenty-five, and own the house in which he lives within a practicable distance of the place where he does his daily work. This means that there need not be any tenement houses in cities, excepting for the night-watchmen. And this, in our judgment, is the simplest solution of the "tenement-house question."

When Col. Ingham visited the city of Sybaris, he found that slave-holders and stair-builders were prohibited by the same article in the constitution of that city.

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#### FROM COL. INGHAM'S TRAVELS.

"OUR horse-railroad system grew out of this theory," continued he. "As long ago as Herodotus, people lived here in houses one story high, with these gardens between. But some generations ago, a young fellow named Apollidorus, who had been to Edinburgh, pulled down his father's house and built a block of what you call houses on the site of it. They were five stories high, had basements, and so on, with windows fore and aft, and, of course, none on the sides. The old fogies looked aghast. But he found plenty of fools to hire them. But the tenants had not been in a week when the Kategoros, district attorney, had him up 'for taking away from a citizen what he could not restore.' This, you must know, is one of the severest charges in our criminal code.

"Of course, it was easy enough to show that the tenants went willingly; he showed dumb-waiters, and I know not what infernal contrivances of convenience within. But he could not show that the tenants had north windows and south windows, because they did not. The government, on their side, showed that men were made to breathe fresh air, and that he could not ventilate his houses as if they were open on all sides; they showed that women were not made to climb up and down ladders, and to live on stages at the tops of them; and he tried in vain to persuade the jury that this climbing was good for little children. He had lured these citizens into places dangerous for health, growth, strength, and comfort. And so he was compelled to erect a statue typical of strength, and a small hospital for infants, as his penalty. That spirited Hercules, which stands in front of the market, was a part of his fine."



## THE WORK OF CITIES.

BY HON. SETH LOW.

[This address was delivered at the Merchants' Dinner in Boston after Mr. Ely's, published in our last number.]

*Mr. Chairman and Gentlemen of the Boston Merchants' Association:—*

I am greatly your debtor for the privilege of being here this evening. I have enjoyed, and, I trust, have profited by, the discourses, which have been prepared with so much thought, to which we all have listened. I cannot pretend at this hour of the evening to contribute anything substantial to the discussion of the main question, and yet one or two things that have been suggested to me as I have listened here may not be without interest. Prof. Ely's reference to the experience of cities with private gas works leads me to give in further illustration the experience of Brooklyn. We had in the first instance a single company—the old Brooklyn Gas Company. When it became evident that it was very profitable, another company got a charter, and the competition that was expected and anticipated resulted in the setting off by agreement of different sections of the city for each company. That was done until the whole area of the city was covered, I think, by five companies. Then there came in a threatened competition from a new company making water gas. They controlled great capital; they laid parallel mains in many of the streets, and finally they came to control, by purchase or by agreement, all of our gas companies. The consequence was that at the end of the episode the gas business in Brooklyn was immensely over-capitalized; we had parallel and unnecessary mains in many of our streets, and no relief came to the consumer of gas until the Legislature, falling

back upon its reserved rights, fixed an arbitrary price for gas. Even then we found ourselves only across the river from the gas companies, an officer of one of which is said to have remarked that he did not care at what figure the Legislature fixed the price of gas, provided the gas companies could regulate the pressure! In other words, the experience of Brooklyn with private gas works, with which, I take it, Prof. Ely was entirely unfamiliar, bears out, so far as it goes, the claim that he has made, that the nature of the business is such that the cities themselves would profit by controlling the supply of gas as a public monopoly. I have not studied the subject as widely nor as deeply as Prof. Ely, and I do not know that I am prepared to commit myself so definitely to the principle which he put forth as he has done. At the same time I am free to say that the result of my experience in the mayor's office for four years has been to change the whole current of my thoughts, which formerly ran away from that conclusion, toward it; and if, upon study, I should find the facts conform as generally as he does to his claim I should certainly be willing to stand with him. I do believe that this is the direction in which our cities must grow, even if they have been wise in beginning upon another plan. For this is to be borne in mind about all our American cities.

Mr. Chairman, the problem of cities in America is very different from that of cities abroad. We have had to make, in many instances, a great city out of the fields, and we have had to administer rapidly growing cities all over the Union at the very same moment that we were heavily using our credit for the purposes of growth. This has made the municipal problem in the United States a problem the like of which, I think, the world has never seen. I was glad to hear Prof. Ely say that all its failures were not to be charged to universal suffrage. I think that, quite apart from the line of thought which he developed, it is quite probable that universal suffrage has been the one thing that has made it possible for us to meet the peculiar requirements of our rapid growth as success-

fully as we have done. It is not always the case that the rich and wealthy men of a city are the readiest to co-operate in its enlargement where the increase of the value of property, by reason of public improvements, affects unfavorably the property which they hold. I am not sure that it is not owing in large part to the very fact that we have universal suffrage in our cities that we have been able to present to the world, in so many instances, the marvellous exhibition which finds its culmination in such cities as Chicago and Brooklyn, cities of 750,000 people, each only fifty years old, and made, as I have said, out of the fields. So much for that side of it, Mr. Chairman.

#### THE BANKING SYSTEM.

There is one other thing that occurs to me as worth suggesting in connection with the main subject. It has been pointed out what a revolution has been wrought by the steam engine, by the telegraph, by the telephone, and by the steamboat. It is all true. But I think there is a change fundamental to all this, which has been at the bottom of the marvels which have been worked out in connection with those inventions. And this change has come upon the world so gradually that perhaps we hardly realize it. I think it is McCulloch who makes the statement, in his recent book, that if our ancestors, in the days of the Revolution, could have imagined a railroad, they would have said, "There is no use to invent it, for if you invent it you cannot obtain the money with which to build it." In other words, Mr. Chairman, what has changed in the interval is the banking system of the world. Within fifty years, one may almost say, the system of deposit banking has grown up, which makes all these great enterprises possible. Prof. Ely said that one hundred years ago there were only three banks in the United States. In the following year, 1790, the fourth bank was established, the Bank of Maryland, in the city of Baltimore, if I am not mistaken; and that bank was open for one year before a single depositor came to its counters. Bage-

hot, the English authority, says that as late as 1830 all the discussion of bankers was upon the circulation, and not at all upon the deposits of their banks. Do you appreciate, gentlemen, what a great feature, particularly in England and in our own country, that deposit system of banking is? As recently as after the Franco-Prussian war, the circulation of the Bank of France, reduced to pounds as a unit, was something like £111,000,000, and the deposits of the bank were £15,000,000. The Bank of France, as you know, is the great financial institution of that country. I looked at the bank statements of the banks of New York the other day, and the figures were these: The circulation of all the banks was \$5,000,000, the deposits of the banks in the same week were over \$400,000,000. Think of it! In other words, the latest development of banking in the world has been this growth of deposit banking, and it always has followed the issue of bank paper, as a circulating medium, by banks locally distributed and administered by men familiar with the wants of the locality. The reason which Bagehot alleges for the small hold which deposit banking has taken in Europe, as compared with England and this country, is that the issue of a paper currency by the banks, under the conditions alluded to, is only possible in countries that have been for a long time exempt both from invasion and revolution. Whether that be the case or not, the fact remains that in England and here in the United States this system, the deposit banking system, has been carried to a point far beyond that which it has reached in any other part of the world. Now think of the consequences of this, gentlemen. Deposit banking does for the funds, for the resources of a country, as embodied in money, precisely what mobilizing does for the men of Germany when war breaks out. Every man in Germany is a soldier in times of peace, but when danger threatens the army is mobilized. All the men are gathered out of their homes and put on a war basis, and the whole power of the nation is ready for war. Now deposit banking, when popular confidence in banks has grown

to the point reached in this country, draws the dollars out of the stockings, out of the teapots, all over the country, and deposits them in great armies of funds in our banks. These funds are available for use in bulk or in small sums, as may be desired. In other words, we have, as a result of deposit banking, all the resources of our country on a war footing, and we keep them so. Not only that, but through the system of clearing houses these funds are made available not only for what they actually represent, but for the whole power which they will express when used as margins. The transactions in checks in a city possibly exceed every day the deposits in the banks, the whole business of the day being settled simply by the transfer of differences. So, gentlemen, that, it seems to me, is the great change which has made all these scientific discoveries available.

It is also a most potent factor in this tendency to combination and aggregation of capital, of which we have heard, and I think it points out exactly the responsibility that rests upon combined capital in any direction.

You say of a monarch of a country, a man who is at liberty to mobilize its army and move the whole force of a nation in war, that he must conform to the moral judgment of the world. So we have a right to say of these monarchs of capital, of those who control the funds of a nation, that they shall conform to the moral judgment of the world in the use they make of it. Now we have heard tonight of the origin of trusts. We are told the corporate form, the partnership form, even, at first was objected to, as the trust is now objected to. Well, those forms, gentlemen, have vindicated their right to be. When the trust vindicates its right to be we may be as glad of the trust as we have come to be of the partnership and the corporation. I suppose that American judgment is in doubt on this question, simply because trusts have not always vindicated their right to be, because they have not come up to the satisfaction of the moral judgment of the community. There is one direction in which this tendency

toward combination has gone which, I think, does now commend itself to the popular judgment. Take the case of the railroads. Young as I am, I can remember when there were a number of separate railroads entering into the great system of what is now the New York Central and Hudson River Railroad. The same concentration of small lines into great systems has been going on continuously, and the tendency, I presume, is as strong now as ever, if not stronger. The public certainly are conscious that the method by which this consolidation has been accomplished is often blamable. The details often are subject to criticism, and yet the community realizes that the cheapening of transportation which we enjoy comes from such combination, and therefore I do not understand the popular judgment to oppose the formation of great railroad systems. It does oppose simply the abuses of that tendency. Take an illustration. I remember to have heard a story (Col. Shepard probably can tell me whether it is true or not) that when Commodore Vanderbilt first secured the consolidation of what is now the New York Central and Hudson River Railroad system, he was asked what he meant to do with it. His reply was, "I mean to dry up the Erie Canal and drive every boat off the Hudson River." In other words, he felt this great confidence in his ability to cheapen the service rendered by railroads to a point so low that traffic even by natural channels could scarcely compete with it. When the New York Central found the West Shore on the other side of the Hudson River it did not subsidize the owners of the West Shore not to operate it. It bought the road, on the contrary, and operated it itself; and we feel that the public benefit was not lessened, but was increased by the transaction. Many a mercantile trust, however, has shut up factories and paid to the owners of the factory a dividend on its stock, though it was idle, and taking advantage of the artificial lessening of competition thus brought about, the trust has with the other hand increased the price of the product and cut down the wages of labor. I need not, of course, refer to

individual cases, but I think it is especially operations of this kind that compel the popular judgment to hold itself in suspense, and to say that the trust has not as yet vindicated its right to be. We can all see the tendency toward trusts, and I am sure that all hope the evils that appear to attach to them will be of short duration.

#### INDIVIDUALS AND CORPORATIONS.

There is one other thought raised by this discussion that I would like to speak of for a single moment. I think there is nothing stranger in our day than the force with which two apparently opposite tendencies are exerting themselves in our midst. In the line of industrial activity the individual seems to be disappearing completely. The individual capitalist has disappeared in the corporation, the individual laborer in the trades union. On the other hand, the vote of the humblest laborer, in this country, is competent at a Presidential election to negative the preference and the judgment of the President of the United States himself as to the choice of his own successor. In other words, on the political side we find the individual magnified to an importance to which history presents no parallel. On the industrial side we see the individual disappearing, where the individual has been supreme. Some people think that out of that very condition of affairs is to come our gravest danger. To me, it is just in that direction that I find the greatest hope. I believe that combinations of capital and combinations among working men are simply different illustrations of the same force, the force that emphasizes the inter-dependence of society. I believe the centrifugal force as opposed to the centripetal force, is found in this country in the value that is placed on the individual man, that is to say, upon manhood in its political exhibition. Therefore, to my mind, despite all the problems which these great questions present, there is every ground for hope, and I do trust that the American people will continue to believe that hope lies just in the fact that the individual man is valued

politically as a man, notwithstanding his disappearance as an individual from the industrial arena. In other words, I think we have reached in social development the moment that may be illustrated by what happened in printing when the type was individualized. The type had to be individualized till it represented a single letter before the era of combination could be reached. With the individualizing of the type came the art of printing and all its marvels. Precisely so we have individualized the man in this country in his political existence. And now, I think, we have reached in the framework of society here in its highest form the era of combination, which is full of blessings if we are wise enough to know how to win them.



## THE POSSIBLE BOSTON.

BY E. E. HALE.

[A lecture delivered before the Massachusetts Citizenship Society.]

THE death rate of Boston last year was 24.57. This means that from 24 to 25 people in every 1000 died, as the year went by. Multiply 24.57 by 415 and you have the number of homes made wretched last year by the presence of death. So many charming children, or so many brothers or sisters, or so many fathers or mothers who were living when the year began and are dead! So many desolate homes!

In the Possible Boston the death rate would be 15 in a thousand. That was, for instance, the death rate as near us as is the town of Canton, thirteen miles away from us, on the Providence Railway. So soon as the people of Boston choose to have life in Boston obey the laws of God, the death rate will be as low as 15. I suppose, though I do not now attempt to prove, that it will be much lower.

I have a right to say this because persistent effort on the part of the Board of Health and their coadjutors has in the last twenty years shown what can be done. The deaths under the two heads of cholera infantum and diarrhoea made nearly 8 per cent. of the mortality ten years ago. That rate of mortality has been reduced 25 per cent. in that time by a decline almost steady in face of the regular increase of the population. Again we were told that if we would bear the expense of the improved sewerage we should see a diminution of typhoid fever. That promise has been kept. The number of cases of typhoid has diminished so that in the last five years they were but 8764, while in the preceding five years they were 10,095. Observe, this is in face of the steady increase of population.

Indeed, the result of the steady pegging away of our efficient Board of Health is that, as its report of this year shows, the percentage of deaths from zymotic diseases, that is, epidemic or endemic diseases, is not twenty per cent. of the whole number. "The preventable deaths have shown a gradual, but constant, falling off in the last ten years."

In any considerations of the Possible Boston we have to begin with the very satisfactory basis on which the Board of Health is constituted, and its working. Whenever public opinion gives them power enough to take hold of a special matter, we feel the results of their action at once. For instance, thanks to that board, small-pox has disappeared, in the recent reports, from the twenty-five principal causes of death in Boston. Scarletina, which in some years had attained proportions almost as bad as yellow fever at Jacksonville, became in the last year as low as the twenty-first of the twenty-five most fatal diseases. Less than two per cent. of the total number of deaths were from scarletina in the last year, though "our infection was of the severest type, with one exception, for nine years." Diphtheria, on the other hand, has been steadily extending its ravages in Boston since the first year when it was noted in the returns, which was the year 1851. Diphtheria is this year the fifth of the fatal diseases, 470 deaths having resulted from it, more than four per cent. of the total mortality. In the Possible Boston, every case of diphtheria will be made an isolated case; it will be treated as yellow fever would be treated if it were here, or as small-pox is treated now. People will understand that it is in the interest of everybody that the severest measures are taken to arrest its sway. And so soon as people do understand this, we may expect to see the ravages of this disease brought down, as we have seen to happen with other diseases of a like type.

The number of deaths from cholera infantum in the last five years has been 24,163. In the five years before it was 27,311. This steady diminution from a disease which is the summer pest of modern cities, is due to the arrangements

made by the "Seashore Home" and the "Children's Sanitarium" for giving to children in danger the immediate tonic of the sea air. In the city of New York arrangements are daily made by which children suffering in the same way are taken out for the day, and returned to their homes at night. Now many an ignorant mother will consent to take her child in her arms down the bay, if she is to return home at night, who will not consent to have the same child sent to Salem or to Winthrop to a home. In the Possible Boston, then, there will be arrangements made for this necessity. They would not be expensive arrangements. The ideal plan would seem to be this: A properly equipped steamer, able to take on board perhaps a hundred mothers with their babies, would go down the harbor every morning. On one of the islands of the harbor would be a simple house where the mothers could spend the day with their children. There would be cows enough to furnish the requisite supply of milk, which would perhaps cost two cents for each child; the parents might very well take their own food. So simple a method as this, giving Nature's tonic of the open sea air, would meet every summer the cases of five thousand children, who are now in danger of running down rapidly, and who receive no other relief in this way.

It is natural for an ignorant person to suppose that, as the city government owns one or two islands in the harbor, and the state one or two more, and as the city is sending steamboats backward and forward all the time—as the city is responsible for the health of all its citizens, and, indeed, as it has to pay for the burial of a great many of them—the city government might make the simple arrangement which has been described. But it is only an idealist who makes this suggestion. Let him try to carry through his plan. He will first go to the Overseers of the Poor, and say to them, "You bury a great many children annually who die of cholera infantum when there is no necessity." They would say, "Yes." He would say, "It would be a good plan to take

these children down the harbor and back every day." They would say, "Yes." He would say, "The city owns such and such steamboats, and sends them down the harbor every day." They would say, "Yes, but we do not own these steamboats; they are under the control of the Board of Directors of Public Institutions."

Then he would thank the Overseers of the Poor, and he would go to the Board of Directors of Public Institutions, and he would say, "Four thousand children died of cholera infantum last summer." They would say, "None of them died at Deer Island under our care." He would say, "No, Deer Island is so healthy that children cannot die there. What I would like would be to have you take on board of your steamboats fifty children a day with their mothers, and take them down to Deer Island, let each of them have a cent's worth of the nice milk you have from your Alderneys there, and send them home at night." They would say, "This would be an excellent plan, but it is none of our business to take care of these children. They are the Overseers' children. They do not belong to any of the 'public institutions,' and therefore we cannot let them go on our steamboats." He would say, "What shall I do about it?" And they would say, "You had better go to the president of the Common Council."

Then he would go to the president of the Common Council, and you know what would happen then. The case would be referred to a committee. In practice, if an angel of light had this thing to do, he would think it easier to create a new organization for the purpose of sending the children down the bay and giving to each of them a pint of milk, than to avail himself of the services of either of the boards of relief which exist now.

I suppose that in the Possible Boston the deaths from epidemic or endemic diseases will be reduced from eighteen per cent. of the mortality, which was returned last year, to a figure not higher than ten per cent. I expect this from the

steady diminution which is to be of scarlatina, typhoid fever, diphtheria, cholera infantum, and measles.

The most terrible figure in the returns of every year is that which announces the deaths by consumption. Next to this is that which announces the deaths from pneumonia. The mortality from these two diseases of the lungs alone amounted last year to 2454, being nearly one-quarter of the deaths of the year. This mortality is generally referred to our climate, which has a good deal else to bear, and which deserves, I think, the worst that can be said of it.

But it is within the memory of a person as young as I am, that the proportion of deaths from consumption has materially diminished in Boston, and the laws which govern that decrease are such as may be applied in the Possible Boston much more widely. With the improvement of clothing for all parts of the person, and especially for the feet, a good deal has been gained since the beginning of the century. With the improvements in the warming of houses, school-rooms and churches a good deal more is gained. With the deficiencies of the street railways something is lost. With the better knowledge of the disease which we call consumption, and the determination to treat it by an open-air treatment, a great deal was gained. The consequence of all this, is that in families of what are called well-to-do people, who can afford the necessary expense and oversight involved in the change of climate for a young person threatened by consumption, this disease, which was the terror of their homes sixty years ago, is now very frequently arrested. Most of us in this room can recall instances where, when the first trace of tubercular disease had been noticed, it was arrested by a timely change of life, and, in particular, by a visit to a more tolerable spring climate than that to which we are exposed.

In the Possible Boston I look to see such arrangements as will give the benefit of this change of climate to young people in every social condition. It is now impossible, or well-nigh impossible, for a workingman, not on very high



wages, who has a daughter threatened with consumption, to send her to Florida, to Georgia, or to Texas, for three or four months, because he has no one to go with her, and no one to stay with her while she is there.

It is also supposed necessary in our public institutions, maintained for the poorest classes, that their patients must be treated in Massachusetts, though the physician in charge knows that what the patient needs is another climate and better air.

Now it is perfectly in our power to establish simple means by which people could be sent to proper sanitariums in the South or the Southwest or West, without the necessity of sending one person to take care of each patient. Thus nothing would be easier than to arrange an invalids' car for Florida, to go every Monday morning, from the first of December to the middle of April. There are plenty of people in Florida who would be glad to maintain proper homes for such patients, who are, it is to be observed, hardly sick, but only in danger of being sick. It is not saying too much that half of them would prefer to remain in Florida with the prospect of living, and not return to New England with the prospect of dying. The Possible Boston will work out some such system as this. The Possible Boston will be proud of Boston, but it will not carry its pride to that extent, that it will think its young people prefer death in Boston to life in other parts of the world. Indeed, the Possible Massachusetts will ask itself why it should be necessary to maintain all its wards or charges in a region which requires great expenses for fuel, housing, clothes, and in which, for eight months in the year, people cannot live out of doors; rather than to establish a kindred institution in one of the Southern states, where the good God adjusts the temperature, and where people can live, as men of the Aryan race like to live, in the open air. My own conviction is that, when the Possible Boston grows to this much of intelligence, the deaths from consumption and pneumonia may be reduced at least one-half. I take

this suggestion, not from theory, but from the experience of the United States army. For more than a generation the medical staff of the army has been in the habit of stationing in Florida the different regiments in turn — not that there is the first thing for the army to do in Florida, but that, as one of them said to me, “In Florida a man cannot die.” So far is Ponce de Leon’s vision of the Fountain of Youth made real in our modern civilization.

IN the study of the Possible Boston today, we are aided by the curious idealism of the men of sixty years ago, in the plans which they made for that village here, which bore the same name then. Dr. Channing, Dr. Tuckerman, Mr. Jonathan Phillips, Mr. Quincy, and the others of the group of men who arranged our institutions then, really supposed that they could make this city an ideal city. It is the only instance known to me where the real aristocracy of a town held a religion, which did not part them, either in practice or in theory, from the lowest of the low. Dr. Channing at that time happened to be preaching in the Federal Street Church the theory of the absolute perfectibility of human nature, and that all men were divine. This theory was really held by the gentry of Boston in those days as true, and so it happened that if Dr. Channing, Dr. Tuckerman or Mr. Barnard knew what was the right thing to do, such men as Jonathan Phillips, Colonel Perkins, the Lawrences, the Jacksons, and plenty of others were behind with money, good will, and power, and they meant to have that thing done.

These men recognized the valuable work done by the churches of Boston, but they observed already that these churches were becoming clubs for mutual improvement, and that there was a certain body of people outside them, who were not so much as asked to save their souls alive, and were in no case told how. This number, consisting mostly of strangers in the town, was then small, and the idealists of the

town commissioned one man, a very remarkable man, Joseph Tuckerman, to see to them. He was not to interfere, unless he chose, with persons who were connected with the established religious congregations; but he was to see to persons who were not, — above all, to strangers arriving in Boston. He was to extend to such strangers the offices of a Christian hospitality, and to make them feel at home. Anybody who knows Boston well knows that it takes about two years for the average Bostonian to discover that a person has so much as entered the town, who did not go to school with him. At the end of that two years, so far as I have observed, the average Bostonian is as cordial as is the citizen of any other city. The plan of the idealists was that Dr. Tuckerman and those around him should take the oversight of these two years, should be on hand at the very beginning, and should see that nobody fell into misfortune by being alone. Dr. Tuckerman joined with himself several spirited young men. Charles Barnard, Frederick Gray, Robert C. Waterston, Charles Faulkner, will be gratefully remembered by most of this assembly. Mr. Waterston is still living in a green old age, to receive our thanks for what he has done in this line. The first thought of these men, their second thought, and their last, was so to deal with what you would call the floating element of society as to maintain its self-respect, its character, first of all its temperance; to see to the education of its children and the health of its homes; to see that the square peg went into the square hole, and the round peg went into the round hole, by providing ready occupation for everybody; and so, in short, to prevent Pauperism from ever getting a hold in Boston. The fathers, as you know, in another century, had done the same thing by taking care that nobody should settle in Boston unless it was quite clear that he would be a good citizen, and never need come to the poor-house. Many an emigrant, arriving here 150 years ago, was warned away, and sent to some place where the magistrates were not so watchful. But, with the increased business of the town,



this had been changed. And today you would find that if you made any effort to reduce the population of Boston by such means, you would have against you all the conservative class who own real estate. They do not like to have high poor-taxes, but they like much less to have low rents; and our old system, unchristian as it was, of warning out of town the people who did not seem promising, has given way to a good-natured assent to the general laws of modern life, which involve, as we all know, the flocking of people into cities, especially at the more rigid seasons of the year.

It was the very prosperity of Boston which upset all the calculations of the idealists, and proved too much for the efforts, almost infinite, of Dr. Tuckerman and his friends. The last remnant of that old theory which you will find illustrated in the early warning-out of strangers, was made when the dainty aristocrats of Boston established an office on Long Wharf, with a secretary, whose business it was to write letters to Ireland, to advise the people of Ireland not to emigrate to America. I do not know whether they could read the letters; I do know that they did not take the advice, and chose to come. I know still more, that the same gentlemen were very glad to employ them in building their railroads, and digging the sluiceways for their factories. And so it happened that where three or four ministers had been appointed and instructed to take care of the morale of the new-comers into Boston — of their good cheer, their temperance, the health of their homes, and all the other elements which go to the make-up of character — it proved that there was work enough of the sort for four hundred or more.

The Possible Boston will come back to this dream of the idealists of fifty years ago. For instance, when a steamer leaves upon the dock five or six hundred Norwegians, Germans, Italians, Bohemians, and the rest, they will be met on the dock by a proper person to see who they are, where they are going, and what they are fit for. It will prove that nineteen out of twenty need no sort of help from anybody. They

only need to have somebody see that they are not cheated by the bummers from among their own countrymen who have landed a little before them. But there will be a fraction, say five per cent., who may just as well be set in the right way as left to drift into the wrong. This five per cent. ought to be handled, by a Christian city in a Christian state, with as much care as would meet them if they all happened to be Latter Day Saints — which is to say Mormons. For if fifty Mormons should arrive in Boston tomorrow, they would be met at East Boston by a skilful emigrant agent, who would have their names written on a bit of paper in advance, who would know where every man of them was going and every woman, and who would place them all in the right station for the right train before they had been in America an hour. It does seem rather a pity, that because people do not call themselves Latter Day Saints, they cannot be met with a Christian hospitality.

The Possible Boston then will greatly increase what we call the Ministry at Large.

In the short time assigned to me, I must not go into the detail which I have attempted in other places, and will gladly attempt again. I am disposed to think it will be best to leave to the organized churches of the city the appointment of the moral and spiritual policemen whom I have been trying to describe. Indeed, I am disposed to think that there is a sufficient clerical force in Boston now to do the work, which I am sure will be done in the Possible Boston, and which ought to be done in the Boston of today. In any country village of fifty years ago, where a thousand people were together, the minister of the town knew the condition of every family within its borders. He knew it, or he ought to know it. Thus, if a letter arrived at the post-office for Edward Morton in that town, the minister knew, or ought to know, who he was and where he lived. If any one had called upon him to ask whether Edward Morton were or were not a student of the Latin language, whether he were a blacksmith, whether

he were a boy of eight or a man of seventy-five, the minister would have known. Or if Edward Morton had gone around to his study to ask his advice, whether he should enlist in the army, whether he should go to sea, or whether he should be a teacher of arithmetic, the minister would have been not incompetent to give such advice. By this I mean to say, that there was one man in every such group of a thousand people who was competent to give some sort of information about every person in the community, and, if need be, to offer to every person in the community advice upon the intellectual, moral or spiritual side.

In the Possible Boston we ought to be able to say this thing. We ought to be able to say of every human being who will sleep in Boston tonight, by application in the proper quarter, who he is, where he is, where he lives, and, to a certain extent, how he ought to live. I have supposed the case of the arrival of a letter in the post-office. If this letter came, and for twenty-four hours was not delivered, a high civilization demands that the city of Boston should know who the man is to whom the letter was addressed, and that he shall receive his letter. And, seeing we have come so far as we have, it would not be difficult to go a little farther. If, for instance, the letter should come tonight, addressed to "Edward Morton, school boy, twelve years of age," Mr. Seaver, the superintendent of schools, would be able to place that letter in the proper hands before twenty-four hours had passed, if that were his business. I do not propose to make it his business, let me say; but I say this by way of illustration. Sixty thousand boys and girls in Boston—we know where they are; for those sixty thousand boys and girls we have, say, twelve hundred teachers, who are giving them good advice, or some advice, who know where they are to be found, and who would see that no one of them should starve to death tonight, had there been any accident in the home administration. Now I take this as a convenient instance by which to show what I mean when I say that we ought to be

able to say this for every one of the four hundred thousand people in Boston today. It is a shame to our civilization when we find it said that a man "who is supposed to have been named Sullivan" was found dead on the street, that from the papers in his pockets it appeared that he lived at No. 999 Nowhere Street, and that, on a visit to his lodging-room there, it appeared that nobody knew anything about him except that he had paid his rent at the beginning of the month. This is not the way in which a Christian city should regard the people who live there; and in the Possible Boston, without any reference to the creed or no-creed of the individual man, there will be a minister-at-large, a pastor of the people, who will know who this poor Sullivan was, why he was here, where he came from, where he wanted to go to, where his friends live, and, in short, will be sorry when he dies. If the Possible Sullivan, in the Possible Boston, wants advice, he will go to this possible pastor of the people, and will receive it.

There are four hundred thousand people in Boston. I believe it entirely possible to sub-divide the city into four hundred geographical districts of about one thousand people each, and to assign to four hundred moral and spiritual directors — you may so call them, if you choose — the charge of these four hundred sections. Each man is to have one. I suppose there are four hundred clergymen now residing in Boston, and I am quite sure that the Christian church has the wisdom and courage to carry out, some day, in the Possible Boston, such a distribution of its forces as I have suggested.

I have taken this single illustration to show, in a concrete instance, which I think everybody will understand, what I mean when I say that, in the Possible Boston, our endeavor, after we have seen to its health, is to be in the line of moral improvement, with the expectation of gaining the physical advantages which certainly follow on moral improvement. It is impossible for me, in this hour, to go into the detail of the success we shall win, in proportion as we address ourselves thus to the business of making the men of Boston manly and

the women of Boston womanly. But I like to show, what I believe, that we are on the right track in general, though at the same time I have to acknowledge that we work with a certain reckless generosity, feeling that if we throw away money enough, the right thing will come about somehow, and because God has given us so much of it to throw away, thinking that we need not be very careful as to the detail.

We are really eager, for instance, to spend money in education. And we are right in thinking that we cannot spend too much that way. But we satisfy ourselves with saying that nearly a quarter part of our public expenses last year was for education, and we do not go into the detail of the expenditure which is necessary for the Possible Boston. Mr. Mowry showed you, a fortnight ago, how it is possible to build a school-house for a hundred thousand dollars, because you have got some contractor who wants to make a good job out of the city, while three or four wooden school-houses could have been built, answering every purpose, for a quarter of the same sum. Then he showed you what a pity it is to be crippling the schools at the same time; as, for instance, you break down a fine teacher by telling her to take care of sixty-four boys without an assistant. Now the Possible Boston will be so well governed, that contractors shall have no more influence in the city government than anybody else has — this society, for instance. I am speaking here after personal observation. I am a trustee of the Roxbury Latin School, which is nominally a private enterprise, although it is really a free school for Roxbury. We had occasion, a few years ago, to double the size of our school-house. If we had been the Common Council of Boston, we should have whispered this around, and had a proposal made for an elegant building which would have cost a hundred thousand dollars. In point of fact, we built a building which is quite as good as the average of our boys live in, and which will answer our purpose for fifty years, and we paid some ten thousand dollars for it, reserving the rest of our money — of which, be it

observed, we had plenty — for the improvement of the quality of our school. Now the Possible Boston will be doing that sort of thing all along in its expense for education.

While the present Boston pays more than twenty dollars apiece for each child in its schools, we have the mortification of seeing that after all we do not provide what the parents want. Much more than half our children leave us before they are fifteen years of age. If I had my way, none of them should go to school but twenty-five weeks in the year. I believe that, in the other twenty-seven weeks, they would be learning how to use their hands, and, indeed, their brains, and that of book-work they would get quite as much good in the twenty-five weeks as they now get in forty. However this may be, I think this is clear, that the Possible Boston may have power enough to say that all children must attend the public schools in the day-time twenty-five weeks in the year, until they are sixteen years of age. I say this with distinct reference, not simply to the advantages gained by school education, which are considerable, though they are not what they are supposed to be, but also with reference to the physical health of the children themselves. The Possible Boston will also see that every boy and girl of this number is taught to swim, and that every boy, at least, is trained to the proper use of arms. As to other gymnastic exercises I will not speak in detail, but it ought not to be said of the boys of Boston, what can be said of the Boston of today, that the size and strength of the boys in the higher grades of schools show a better standard of life than is shown by boys of the same age in other grades.

The Possible Boston will add to its present agencies for education definite industrial education, passing far beyond the fancy work to which we now give that name. We have done enough in this way to satisfy ourselves that the people need a great deal more; and the world is learning that the methods of the industrial arts can be better taught than they were in the much-praised apprenticeships. I think it is not generally

understood, however, that the arrangements in Europe, which are much be-praised by travellers, are made almost wholly for the industrial education of men of the higher classes, who are to superintend the work of others. The industrial education of America must be based on an entirely different plan. It is to be carried on by the people, for the people, and it is to involve a series of schools, which shall occupy the learner's whole time, say eight hours a day, and fit him for the detailed duty of the craft in which he is to be engaged. I do not say but that in many walks of manufacture such training may be given by our present hap-hazard way. Thus a boy or a girl learns to make glass, for instance, by standing around in a glass factory, watching the other glass makers, and sometimes taking a chance, as the occasion offers, to bear a hand. Maybe this is the best way to learn how to make glass, though I should doubt it; but it is not the best way to learn to be a carpenter, or a joiner, or a plumber, or a painter, or a machinist. Nor, on the other hand, is it the best way to learn to be a machinist to go into some great boiler factory and to be set to work for a year on punching holes in iron. It has certainly proved, in such experiments as we have already carried on, that we may prepare men and women for industrial life by the industrial schools, which shall rate exactly as the schools for music, or for painting, or for engineering, or for medicine, now rate. They shall not be pushed in, as our present industrial schools now are, as a sort of fill-up of holiday time. They shall take the whole time of the young man or the young woman who comes to them, and they shall turn out finished and accomplished workmen at that particular trade. For this sort of instruction I believe that parents will pay the necessary fees, as readily as parents now pay the fees for a son who is to be educated as a civil engineer, as a teacher of Latin, or as a physician.

In the Possible Boston no public lecture will last more than sixty minutes. This period has been attained in the Boston of today, and lest I should exceed that limit, I will here stop in my prophecy. I have tried to group my

suggestions under the heads of health, or physical life; of hospitality, which includes welcome and moral oversight; and education, which includes the education of the hands and of the heart, as well as of the memory. I have said nothing of what is called politics, because in my view of politics all that takes care of itself, if you have men and women living in a community which is open at the top, and where every man has the opportunity and the right to do his best in the public cause. The capital studies which we have had in these lectures, as to better city government than our own, have opened our eyes to a good deal of the inefficiency of our own system. I have no fear but that the good sense which has taught Boston how to open her railways to the Pacific, how to keep her waters ready to work for her on the upper Merrimac or the Saco, how to send her sewage to sea and not leave it to poison her homes, will work in other details as soon as these details are well wrought out by experts. Under those details will come the great question of the method in which the Possible Boston will suppress the liquor shop. The institution of "perpendicular drinking," as it is called, will not be permitted in the Possible Boston. Again, the man who rides in a street-car will pay no more fare in the Possible Boston than the man who walks on a sidewalk. It would be easy to show that the average sidewalk has cost this community far more than the average street-railway has done. I believe that in this way in the Possible Boston gas will be furnished for what it costs, and that I shall not pay a price purely fabulous for an article almost inconceivably poor, as I do pay in Roxbury. But I have not attempted to speak of these details; my object is accomplished, if I only make you inquire whether nearly half the deaths in Boston are not unnecessary, whether she does not neglect today the rites of hospitality to strangers, and whether much more might not come from her princely expenses in education. In short, I have hoped to win you from the Boston habit of praising the things that are behind, and to encourage you to the far nobler habit of reaching forward to the things that are before.



## PUBLIC OUT-DOOR RELIEF—ONCE MORE.

TO THE EDITOR OF LEND A HAND:—

THE report on "Out-door Relief" by the Overseers of the Poor of Boston, printed last year, gave so much of its space to consideration of the results of the abolition of such "relief" in Brooklyn, and drew conclusions so opposed to universal conviction in Brooklyn, that the writer, by request, undertook, in LEND A HAND for August last, to point out where the committee had overlooked some facts and misconstrued others. To that criticism, after six months, Mr. Pettee, secretary of the Boston Overseers, replies in the number of LEND A HAND for February.

Mr. Pettee opens this reply by stating, more in jest than in earnest, quite probably, that in his August article the writer of this paper "endeavors to show that statements which were actually made by Messrs. Low, Ropes, and Hynes were blunders." It is hardly necessary to say that, so far from this, the writer is in entire accord with the statements of those gentlemen, which Mr. Pettee quotes. Both Mr. Low's statement of what happened under public out-door relief in Brooklyn, and Mr. Hynes's opinion of what is now the condition of Brooklyn as to pauperism, are such as the writer might have willingly framed and woven into his own argument.

And just here let it be said that the writer had no idea, as Mr. Pettee appears to suppose, that the report of the Boston Overseers was written "to criticise or advise Brooklyn." In fact, no one in Brooklyn cares anything for this discussion, being thoroughly satisfied with the situation here, and the writer has in every instance taken pen in hand only at the instance of friends in Boston or elsewhere, who desired all the facts obtainable as to results here. He could scarcely

hope that fuller figures would convince the Boston Overseers committee, as they had already signed their verdict and published it. But it is well understood on all sides while there is entire unanimity of satisfaction in Brooklyn over the abolition of public out-door relief, there is very far from perfect agreement in Boston over its continuance there.

The question at issue at present, however, is solely as to what results in Brooklyn have followed the abolition of public out-door relief in that city.

Public out-door relief stopped in Brooklyn in January, 1878. Did that stoppage result in any suffering or hardship to the poor?

The answer must be sought along two lines of inquiry — one into the statistics, the other into the testimony of workers among the poor.

1. Was there an increased pressure for aid — more or less correspondent to the diminished public out-door relief — on the almshouses and other public institutions, or on private charities?

2. Apart from such statistics, what is the testimony of those who are best qualified to judge the effects on the poor? What are the reports of charitable workers, the officers of the public and private charities, of ministers and priests, and of those who visit the poor in their homes?

Let us take these up *seriatim* — and

*First* — Was there an increased demand on the public institutions owing to the stoppage of public out-door relief? On this point the Boston committee admit that so far as *adults* were concerned there was a diminished percentage in the county institutions following the abolition of the out-door relief. But a great deal of space is given by the committee to an effort to show — and the argument is still maintained by Mr. Pettee — that there was a greatly increased percentage of *children* in the county care afterwards. As the committee did not bring these figures all together, let us tabulate them here: —

Year.	Population of Brooklyn.	Total Out-Door Relief. Persons aided each year.	Total of Indoor Relief. Persons aided in Public Institutions each y'r.	Total of County Wards in Priv. Inst. July 31, ea. yr'.
			<i>b</i>	
1870	<i>c</i> 396,079	38,170	8,542	
1871	414,000	35,658	9,234	
1872	432,000	22,863	8,999	
1873	450,000	25,033	7,487	
1874	468,000	30,411	7,343	
1875	<i>c</i> 485,000	35,850	7,623	300 <sup>a</sup>
1876	501,000	44,208	8,485	670
1877	518,000	46,330	8,394	874
1878	534,000	46,093	8,537	1,169
1879	544,000	None.	8,827	1,404
1880	<i>c</i> 556,680		7,257	1,479
1881	586,000		8,979	1,368
1882	608,000		9,692	1,429
1883	635,000		10,186	1,492
1884	670,000		9,322	1,313
1885	<i>d</i> 710,900		10,293	1,231
1886	<i>d</i> 745,108		10,204	1,196
1887	<i>d</i> 774,870		10,355	10,136
1888	<i>d</i> 805,885		10,604	1,185

*a.* 300 in Almshouse "Nursery" before transfer.

*b.* This column gives total inmates of almshouses, hospital and lunatic asylum for the year.

The average number of inmates is about one-fourth of these totals. Of these, there are in the average about one-third in almshouses, one-sixth in hospital, one-half in lunatic asylum.

*c.* Census figures.

*d.* Estimates of the Health Department.

The "Children's Law" was passed in 1875. Public outdoor relief stopped in Brooklyn in January, 1878.

Now the main argument of the committee's report is that proportionately more dependent children have fallen on the county *since* public out-door relief was abolished, and that this supposed change was due to such abolition.

In open contradiction of this premise of the committee, the reader will see by a glance at the above table that the increase of county wards was far more rapid in proportion, and greater in amount, from 1875, when the state "Children's Law" was enacted, *until* public out-door relief was abolished in 1878, than it has been since. That increase was thus plainly due to the state law, and is void of connection with the stoppage of public out-door relief. Further, the reader will easily see that, in proportion to population, the number of county wards has *diminished since* public out-door relief

was abolished, and that today such percentage is *under fifteen* to each ten thousand of population as against *over twenty* in July, 1878, the last enumeration preceding the stoppage of public out-door relief!

This complete overturn of the main premise of the committee turns the conclusions they based on it directly against their position. Had they succeeded in showing that there was of necessity a special relation between "out-door relief" and "dependent children," the figures would prove the stoppage of the former to have resulted in a *diminished* number of the latter. But the only recognizable relation of "out-door relief" to "dependent children" is the same relation that such relief bears to adult "indoor relief," and this the committee declined to consider.

A further reference to the table shows that the aggregate percentage of adult paupers in the care of the county was *sixteen* in the thousand of population in the year before public out-door relief was abolished, and almost exactly the same in the year following it. In 1880, the second year after, it dropped to *thirteen* in the thousand, which it also averaged last year, 1888.

*All* the statistics of public out-door relief, therefore, tend to prove that the stoppage of out-door relief caused a diminution of demands for indoor relief rather than the opposite.

How was it with the private charitable societies? In 1878, when the public relief stopped, it was supposed, by the writer of this and by many, if not all, charitable people here, that a heavy additional call for aid would be made on the "Association for Improving the Condition of the Poor," the society corresponding in Brooklyn to the Provident Society in Boston, and the sums necessary to meet this expected extra demand were promised as they might be needed. To the general surprise of all interested *no* extra demand occurred, and no extra subscriptions were therefore needed.

That association actually disbursed as follows: In the year 1877, \$20,818; 1878, \$18,824 (this year public out-door

relief ceased); 1879, \$16,640; 1880, \$14,774; 1881, \$17,716; \* \* \* 1887, \$19,525.

The reader will look in vain for any buttress to the opinion of the committee in those figures. The statistics again overturn the house which the committee and Mr. Pettee essayed to build. An immediate and decided reduction here, too, followed the stoppage of the public out-door relief (which had averaged \$130,000 annually), and in no year since has the ratio of aid given by that society to the population of Brooklyn been so great as it was before such "relief" was abolished.

Let us now leave the statistical argument and ask whether there has been any resultant suffering which could be discovered by any of that large number of people who give liberally of their time and service to work among the poor and in their homes.

The committee admitted in their report that "Ex-Mayor Low, Commissioner of Charity Hynes, who is also a member (president) of the St. Vincent de Paul Society, Agent Day of the Society for Improving the Condition of the Poor," etc., etc., and "a member of the State Board of Charities (Hon. Ripley Ropes), confirmed what Mr. Low and others had said as to the beneficial effect of the abolition of public out-door relief in Brooklyn," and "No one seen by us in Brooklyn favors the resumption of (public) out-door relief."

The committee might have spent a week in Brooklyn and have called on all of the ministers and priests, of every faith, and on the officers of all public and private charities, and have received at every point similar testimony. In fact there is no public matter on which all individuals, all churches, all political parties, all newspapers and magazines, in Brooklyn, are so universally agreed as that the results of the abolition of public out-door relief were and have continued to be altogether good.

The Rev. Joseph Fransioli, having under his care that parish of the Roman Catholic church which contains the

greatest number of poor of any parish in Brooklyn, within whose district probably upwards of \$5,000 was annually distributed in public out-door relief up to 1878, has often publicly expressed his earnest satisfaction that so demoralizing an influence as public out-door relief had been removed, and that no suffering had followed its cessation, but much good.

The committee also laid stress in their report on the fact that in Brooklyn the "abolition was brought about because the efforts of citizens to reform its abuses were unsuccessful." Certainly, as these citizens (and the writer among them) who enlisted to visit the public poor in their homes, desired to *reform* rather than *abolish*, their testimony as to the results of the abolition must be unprejudiced. It is precisely these people who started *then* from the standpoint which the Boston Overseers *now* occupy, who worked two years among the public poor, and have worked ever since among the general poor, who have the best right to testify as to results. They are unanimous in their agreement that the abolition of public out-door relief in Brooklyn has been an unalloyed benefit to those who formerly received it, to the poor who did not receive it, and to the community at large.

Probably the great body of readers will be satisfied to take this united judgment of Brooklyn's charitable workers — men and women who were at work among the poor for ten years before public out-door relief was abolished and who have been at the same work ever since, and will care comparatively little for statistics, arguments or rejoinders. But as the Boston committee appealed from this unanimous local judgment to statistics, it is well to note that the complete statistics upset the committee's judgment and sustain the Brooklyn view of the results.

ALFRED T. WHITE.

BROOKLYN, March 7, 1889.

## THE SPECIAL WORK OF ASSOCIATED CHARITIES.

BY MRS. FIELDS.

A VALUABLE paper has lately appeared in London upon the special work of societies for the organization or association of charities. It is evidently the result of a life of long and painful labor in the face of difficulties such as London alone can present, and is written with such fairness and sincerity as to command attention.

The principles defined in this paper hold just as much truth when applied to Boston or New York as to London, with the great difference that there is hope in our cities of practical result and of restoring our poor from pauperization, whereas in London, though they may learn that it can be done, and may be encouraged by success in individual cases, it can only be by some divine intervention or special miracle that any radical change can be achieved in this century.

We have so much at stake today in Boston from sentimentalists on one side and indifference on the other that serious thinkers and laborers cannot but feel the necessity of making every effort to stem the progress of a disease which has fastened itself at the heart of every American city. Immigration is constantly feeding the dread supply, but if our people would only grapple with the subject according to the knowledge given to them by the experience of Europe they need have no fear of the result.

"The primary object of our work is the organization of charitable relief," writes the speaker for the work in London. "It was felt at the outset, and it is still felt, that if those who are responsible for the distribution of charitable relief in London could be brought to act in a reasonable and concerted manner, there are ample funds for the relief of all eligible

applicants; and further, that if in any case adequate relief was not forthcoming, a special effort could be made to obtain it with every certainty of success.

"To further these objects, district committees were appointed all over London."

Having defined the work, he then proceeds to show with great calmness how widely they have met with failure and yet with what persistence they have continued their work.

"It was to be their business to bring enlightened views to bear on the administration of the poor-law, to define the province of poor-law and charitable relief. The conditions on which relief should be given were to be made clear. The uncertainty of relief, so provocative of speculative applications, was to cease. The poor were to know definitely the principles on which relief was administered. Mendicancy was to cease, and the whole energy of the philanthropic public was to be directed to helping the poor to struggle into independence by means of thrift and careful husbandry of their resources.

"The local committees were to hear applications for relief, and to refer eligible applicants to the charitable agencies which seemed most competent to deal with their case. The charitable agencies were to be persuaded to give their assistance promptly and adequately. Only when the existing agencies were without sufficient funds was the district committee to take on itself any relief functions whatsoever. How far has this programme been realized?

"With few exceptions, the poor-law authorities have remained impervious to the influence of the society. The charitable agencies also have declined to act in concert. They have preferred to choose their own pensioners and beneficiaries. Indirectly and in a general way the views of the society have gained ground, and relief is probably more judiciously administered than it was twenty years ago; but it has not been administered through the district offices of the society, but has remained, to a large extent, in the old channels."



The result of this failure to obtain co-operation has been that in almost every district attention is chiefly given to obtaining relief. Instead of being able to turn the enthusiasm of the workers towards the true methods of elevating the poor, they have a constant tendency to study the endless question of "relief"—Shall we give? How shall we give? Who shall give? The old and endless iteration.

The question is before us then, what can our workers or visitors do? They do not understand at once how to help a family in need without giving to them. Their presence of mind deserts them utterly in the face of what they may never have seen before—a cold and dinnerless group. The sight is not often to be seen in Boston, and when it is it is almost without exception the result of vice, but the visitor sees only the shoeless feet, and when food and shoes are obtained nothing further is thought of. But here is a certain enthusiasm, however passing, to be guided. How can it be done?

"The age is grown too sentimental and seems disposed to turn all its forces towards the alleviation of suffering rather than to the removal of the causes which make suffering inevitable. Yet the latter is surely the most imperative call, to which the best efforts of our society should be directed."

The impossibility of taking charge of the "relief" of a whole district, and at the same time, and with the same body of visitors, carrying forward plans for their education and elevation, is indeed very difficult. This latter work is of course the one which belongs to the workers of a charity organization, but unfortunately the question of relief has a tendency to absorb the time and attention.

In America, as in England, the out-door relief, that is the paying out of funds raised by taxation from provident men to support the improvident in their homes, is found to be hurtful and unjustifiable, yet it never can be totally abolished except by the knowledge acquired by the visitors of just such an organization.

The question of proper education of the poor to fulfil

their own functions in life by industrial training can never be entirely applied until the scientific knowledge of such a society is brought to bear. The value of habits of saving is a third branch of work to be learned and applied by true visitors.

An enforcement of plans for cleanliness of life in tenement homes is another branch of legitimate work. Formation of clubs by which social opportunities of the best kind may be offered, and kindred plans, are all legitimate occupations for the enthusiastic visitor.

"It appears to me," writes our English member, "to be essential to the future usefulness of the society that it should divert a section, a large section and the best section, of its workers away from trifling arrangements of relief towards honest and strenuous endeavors to grapple with the seat of the disease."

Let our American visitors consider this seriously and band together in plans for the elevation of their families and more indirect methods.

## HELEN KELLER.

BY MRS. BERNARD WHITMAN.

"WILL you come and take a cup of tea with us," said a friend one afternoon last summer, "and meet little Helen Keller?"

Gladly I accepted his kind invitation. Who that was interested in education and development had not heard of Helen Keller, the little deaf, dumb and blind girl, and her wonderful progress! Mr. Anagnos's account of the child, supplemented by Miss Sullivan's sketch, had aroused the deepest interest, and Helen Keller came to Boston as among friends. Here was an opportunity to see for myself the child who was a mystery still to men of science and education wherever she had been.

"Here she comes!" said my friend. Was it possible the little creature, radiant with smiles, and full of animation, who came bounding into the parlor, could be a child so wofully afflicted! Where was the helpless putting forth of hands, the uncertain walk, the sad, pathetic look which we always associate with the blind? Certainly there was nothing of the sort here. She ran into the room jumping and laughing as any little girl of her age might do, overflowing with life and happiness. Eagerly she kissed us, put her hands to our faces in order to picture us in her mind, and flew from one to another with the freedom of childhood. A little girl who was present had brought her a bouquet of roses. With every demonstration of delight she seized the roses, embraced her little friend, and, turning to Miss Sullivan, her teacher, made pretty, imperious signs for her to pin them on her dress. Miss Sullivan did so, to Helen's great satisfaction, and often

during the afternoon little Helen would bury her face in them as if strengthened by their sweetness.

Among the visitors that afternoon was a lady who brought a baby about a year old. Helen was wild with excitement about this child. She begged to be allowed to take it in her arms, but that not being quite feasible, down she went on her hands and knees on the floor for the baby to ride.

But to know Helen Keller, one must go back to her home and infancy. Her parents live in a charming home near Tusculumbia, Ala., into which little Helen came nine years ago. A dear little baby she was, bright, unusually active and learning to walk and talk early. A severe illness attacked her when she was nineteen months old and for days her life hung as by a thread. When at last the danger was past, there was noticeable a red and inflamed look about her eyes. Soon her parents knew that baby Helen, their bright little girl, their pet, was blind. Oculists did for her all they could. The terrible fact remained that she could not see. For months she suffered greatly and the mere baby would bury her head under the bed clothes away from the light. As she grew better her merry ways became more quiet and she talked less and less. Ere long the grief-stricken parents knew she ceased to talk because she ceased to hear. Poor little Helen Keller! deprived of sight, sound and speech!

On recovery, Helen's happy, joyous disposition began to assert itself again. Her mind was bright and clear. Naturally an affectionate child, she soon learned to know the members of the family and her friends, and in some occult way to recognize them even before she touched them. She felt her imprisonment, however, as the days went on. It made her impatient. Her mind, unusually active, could find no avenue of expression and in her impatience she would give way to the most violent fits of temper. It was impossible to soothe her in her wild rage. The bird beat itself against the

cage and would not be reconciled to its confinement. Little wonder that the loving mother grew sorrowful and the happy home became a sad one.

In March, 1887, three months before Helen was seven years old, Capt. Keller, after consultation with Mr. Anagnos, engaged Miss Sullivan, a former pupil in the Perkins Institute, to come to Tuscumbia as a teacher for Helen. It proved a choice most happy and most wise. The success which has attended Miss Sullivan's efforts makes us question which is the more wonderful, the pupil or teacher — the child who has escaped her prison bars or the ingenious girl who has shown her how to break them.

With much diffidence Miss Sullivan undertook her duties. She saw at once that this was no ordinary child who had been given into her hands to train. Affectionate as was the child, it was weeks, even months, before Miss Sullivan could gain her full confidence. To gain that, she knew, was the first step. At the end of three months, when Helen came and kissed her of her own accord, the discouragement vanished and the real work of education began.

Hard indeed is the task of teaching the deaf and dumb, but how much more difficult does it become when there is no sight! Yet in only four months little Helen had mastered four hundred and fifty words which she could not only use but could spell correctly. It is interesting to note in her earlier letters the use of auxiliary verbs, which in her later ones are almost entirely discarded. In the four months the knowledge which Helen Keller acquired was more than Laura Bridgeman gained in two whole years.

Miss Sullivan gives an interesting account of her first lesson, which shows how such an education began.

"When I had been with her long enough for intimate, mutual acquaintance, I took her one morning to the school room and began her first lesson. She had a beautiful doll which had been sent her from Boston and I had chosen it for the object of this lesson. When her curiosity concerning it

was satisfied and she sat quietly holding it, I took her hand and passed it over the doll. Then I made the letters *d-o-l-l* slowly with the finger alphabet, she holding my hand and feeling the motions of my fingers. I began to make the letters a second time. She immediately dropped the doll and followed the motions of my fingers with one hand while she repeated the letters with the other. She next tried to spell the word without assistance, though rather awkwardly. She did not give the double 'l,' and so I spelled the word once more, laying stress on the repeated letter. She then spelled doll correctly. This process was repeated with other words and Helen soon learned six words — *doll, hat, mug, pin, cup, ball*. When given one of these objects she would spell its name, but it was more than a week before she understood that all these things were thus identified."

As soon as Helen fairly understood that she could, even in this limited way, express her ideas to others, she was overjoyed and exhibited the greatest eagerness to learn. Next, Miss Sullivan taught her verbs, such as *sit, stand, run*, etc., always accompanying the word with the action. At the end of August Helen knew six hundred and twenty-five words. The letter, of which we printed a fac-simile a year ago, written when she had studied but four months, is much more plain and intelligible than the writing of the average literary man. Two months later a letter to Mr. Anagnos is perfectly well written and correctly spelled. Indeed, she has never yet made a mistake in spelling. To the present time she has gone on astonishing her teacher by her rapid progress.

It was in June, 1888, when Helen came to Boston, that I first had the pleasure of seeing her. She had profited so well during the year of teaching that it was almost impossible to believe that only thirteen months before she was, as it were, dead to the world, of which she is now so bright and joyous a part. At my friend's house she used the deaf and dumb alphabet so rapidly that not even her teacher could keep up with her. Frequently she found it necessary to stop her and

bid her begin her sentence again. She had learned to read the raised letters of the blind, and it was wonderful to see her feel them with the tips of the fingers of her left hand, while at the same time with her right hand she would communicate the words to her teacher or mother. This she called "reading aloud." She did this with great rapidity, feeling the words more quickly than she could spell them and yet never showing any confusion of ideas, even when one hand distanced the other.

Her desire for knowledge is insatiable. With all that, she is a child in excellent health, physical and mental, tall of her age, well formed and vigorous. She is finely organized and has the knowledge of many things which ordinary mortals perceive only through the senses which she lacks. She recognizes all localities where she has ever been before in walking or driving. On entering a cemetery for the first time she observed that it was a place where people cried. This was said with no knowledge of the place or of death. The only solution of this mystery appears in the fact that Helen's mother, who accompanied her, involuntarily betrayed sadness, and unknowingly the sensation was conveyed to Helen, who has studied the movements of the muscles so carefully that no change in the person whom she touches is unobserved. Often, in driving, she recognizes friends whom they meet and is conscious of the presence of people, often calling them by name, in a room where she enters. Her sense of smell is, as is often the case, abnormally developed. Experiments have been tried of placing gloves in a box for her to sort. She is not only able to mate them at once, but unhesitatingly gives them to the owners. What is more curious still, the clothes fresh from the laundry do not confuse her in the least and she can sort them correctly.

As has been seen in the incident of the cemetery, Helen associates certain muscular movements with certain emotions. A torpedo startled her mother one day when Helen was walking with her. She immediately asked, "What are

we afraid of?" At Cincinnati, a year since, the most distinguished aurists examined her ears and made experiments to test her hearing. She appeared to hear each time as she stood there holding her teacher's hand. But when Miss Sullivan withdrew to the other side of the room, she no longer perceived the sounds which were made. When a stranger held her hand her face lighted, but the impression was evidently not as strong as when with friends to whom she was accustomed.

Her diary, in which she is very fond of writing, is thoroughly childish, telling of the simplest things which are every day opening to her in this new world. She says, "Worms squirm," and in another place, "We build our houses on land." "I did learn about calm. It does mean quiet and happy." Then she tells the story of the little boy and the calf, and says, "The calf did lick good boy's face with long, rough tongue. Calf must not open mouth much to kiss." Her letters are in no way forced, but are good pictures of the life of an active, healthful child. So eager is she to learn that, from the first, writing has been no task. Often her teacher has to coax her from her examples or composition. But she thoroughly enjoys her play, and her large family of dolls claim a fair share of her attention. The styles of dresses and the colors of them are questions of serious interest. She herself is fond of dress and ornaments, is skilful with her fingers, correct in her deportment and has a strong sense of order and neatness.

On her way to the North last summer Mrs. Keller passed a few days in Washington, where Helen made the acquaintance of Professor Bell. He was pleased with her knowledge of animals and sent her a toy elephant. Here is what Helen wrote about it:—

"Mr. Bell came to see us. He talked very fast with his fingers about lions and tigers and elephants. He was very kind to send me a fine elephant. The real elephant is a very large animal and his body is very heavy. He walks slowly



and shakes the ground. He cannot run because he is too big. He has four very strong legs and a little tail. His ears are thin and his eyes are large and mild. The elephant is not fierce like the lion. He has a long funny nose and he can move it. Some times little children give him candy and he puts it into his mouth with his nose. It is not kind to laugh at a poor elephant because he has no hands. He has two long and very sharp teeth and they are called tusks. When wild animals hunt the elephant he is very angry and he strikes them with his tusks."

When Helen came to the Institute in South Boston, where there is a collection of stuffed birds and animals, she had never touched a monkey. Monkeys had been described to her carefully and she had read of them. So perfectly had she formed a picture of them that the moment she placed her hand on one she recognized it and spelled with delight, "It is a monkey!" When she touched a snake she jumped back, spelling, "I am afraid, for it is an ugly snake." She had never been told that a snake was an object of fear. Indeed, the sweetest side of life is always shown to Helen, who in return has the qualities of most lovely and engaging childhood. How, then, is this feeling to be accounted for? Is she gifted with another sense which perhaps we may all possess, but which her infirmities have developed! Again, when her teacher is telling her something new she often interrupts her, "I know, I know," and goes on to finish the lesson quite correctly. This power of seizing an idea and conceiving its dress, as one may say, at a bound, is one secret of the rapid development in education. Had she not the faculty of touching the latch and letting the door fly wide open, she could never have made the immense progress she has in the short time since Miss Sullivan began to teach her.

Miss Sullivan's account of Helen's comprehension of a camel is amusing and shows how readily she caught the idea intended.

"I tried to describe to her the appearance of a camel,

but, as we were not allowed to touch the animal, I feared that she did not get a correct idea of its shape. A few days afterwards, however, I became satisfied that she had made a very good mental picture of it; for, hearing a commotion in the schoolroom, I went in and found Helen on all fours with a pillow so strapped upon her back as to leave a hollow in the middle, thus making a hump on either side. Between these humps she had placed her doll, to which she was giving a ride around the room. I watched her for some time as she moved about, trying to take long strides in order to carry out the idea I had given her of the camel's gait. When I asked her what she was doing, she replied, 'I am a very funny camel.'

Helen was pleased to meet the other little blind girls when she came North, and their occupations interested her exceedingly. She tried, like them, to model in clay and succeeded very well. She learned bead work quickly and her delight knew no bounds when she could knit with four needles. This pleasure arose not from any selfish feeling but simply because she could knit a pair of stockings for her father. Her constant thought for others and simple forgetfulness of self is a strong point in her character and one of her many lovable traits.

In the summer she went to Plymouth, where she became exceedingly interested in the old historical relics, and improved every opportunity to study their history. Afterwards she went to Brewster, a town on Cape Cod, where she first enjoyed sea bathing. Each day opened new subjects and the child's life was filled to overflowing. In the cars, on the boat, riding or walking, even in her sleep, her busy fingers question the patient teacher unceasingly. She is always seeking something new. She wishes to examine every object, and the questions as to form, size, density, etc., that she asks are innumerable. At Wellesley College she examined the statuary carefully and afterwards assumed the positions so readily and accurately that the different subjects were easily recognized. In one respect she is less quick than blind

people usually. Her judgment of distances is imperfect. She seems to have little idea if a thing is near at hand or far from her.

As seen in the case of the statuary, Helen's powers of imitation are great. She observes the actions, manners and movements of those about her and delights to copy them. In this way she has been able to imitate her teacher and make an effort to talk. I have heard her say "papa, mamma, baby and teacher." It seems impossible that such a child should learn to speak, but the word "impossible" does not appear to exist in her extensive vocabulary. Or, if it does, it is the one word which she does not yet seem to understand. How was this feat of speech accomplished? Simply by her powers of imitation, blind though she is. One hand she placed on her teacher's throat that she might observe the movements of the muscles, while with the other she felt the lips. After a few trials she uttered the words intelligibly. I do not think, however, that her teachers are now attempting to teach her to speak. There is time enough for that.

Curiously enough, this child, who less than two years ago had no intelligent way of expressing herself, bids fair now to become a linguist. She certainly shows a great taste for languages, and will learn them easily. Learning that a young girl was studying Latin, she immediately made inquiries with regard to it, and was not satisfied until she had learned seven or eight words. The next day she amused herself by introducing these words into her conversation. Just as readily she picked up German, French and Greek words, and often uses them. In a letter which has been accurately reproduced in electrotype, and is here printed, the reader will see how intelligently she uses the foreign words and phrases she has learned. What is usually an effort for a child appears in Helen's case a pleasurable mental excitement, which leaves no ill effects because balanced by excellent bodily health.

Roxbury, Mass, Oct. 17th.  
Mon cher Monsieur Anagnos.

I am sitting by the window and the beautiful sun is shining on me. Teacher and I came to the kindergarten yesterday. There are twenty seven little children here and they are all very blind. I am sorry because they can not see much. Sometime will they have very well eyes? Poor Edith is blind and deaf and dumb. Are you very sad for Edith and me? Soon I shall go home to see my mother and my father and my dear good and sweet little sister. I hope you will come to Alabama to visit me and I will take you

to ride in my little cart  
and I think you will like  
to see me on my dear gentle  
little pony's back. I shall  
wear my lovely cap and  
my new riding-dress. If  
the sun shines brightly  
I will take you to see Luila  
and Eva and Bessie

When I am thirteen years  
old I am going to travel  
in many strange and  
beautiful countries.  
I shall climb very high  
mountains in Norway  
and see much ice and  
snow. I hope I will not  
fall and hurt my head.  
I shall visit little Lord  
Faulkenoy in England  
and he will be glad to  
show me his grand and  
very ancient castle. And  
we will run with the

deer and feed the rabbits  
 and catch the squirrels.  
 I shall not be afraid of  
 Fauntleroy's great dog  
 Dougal. I hope Fauntleroy  
 take me to see a very kind  
 queen. When I go to France  
 I will talk French. A little  
 French boy will say, Parlez-vous  
Francais? and I will say,  
Oui, Monsieur, vous-etes un  
joli chapeau. Donnez moi  
un baiser. I hope you will  
 go with me to Athens to  
 see the maid of Athens.  
 She was very lovely lady  
 and I will talk Greek to  
 her. I will say, se agape  
 and, pos echete and I think  
 she will say, kalos, and then  
 I will say chaene. Will  
 you please come to see me  
 soon and take me to the

theater? When you come  
 I will say, Kale emera,  
 and when you go home  
 I will say, Kale nykta.  
 Now I am too tired to  
 write more. Je vous aime.

Annevoie

From your darling little  
 friend Helen A. Keller

Writing in January, 1889, Mr. Anagnos states that she has a vocabulary of "more than 3000 words which she can spell without a mistake, and employ accurately in composition." The average child of nine years must look to his laurels, even with the advantages of sight, hearing and speech. Very few of us use more than 3000 words in our regular conversation and writing.

One day feeling the regular time of dancing music by the vibrations along the floor, she longed to join in the dance, but she had never been taught and could not catch the step. Nothing daunted, she dropped to the floor, reached out both hands, felt the feet of her little companion as she took the steps, and thus the first knowledge of dancing was hers.

The tenacity of her memory and the keenness of her perceptive faculties are marvelous, and it is to these sources that Mr. Anagnos traces everything which appears miraculous or mysterious. He says that "names, facts, descriptions, figures, dates, are all arranged in perfect order in the capacious recesses of her cerebral structure so that she can use them at will." It seems as if she absolutely never forgot anything.

The loveliness of the child's disposition is best shown in an extract from Miss Sullivan's report :

"Notwithstanding the activity of Helen's mind, she is a very natural child. She is fond of fun and frolic, and loves dearly to be with other children. She is never fretful or irritable, and I have never seen her impatient with her play-mates because they failed to understand her. She will play for hours together with children who cannot understand a single word she spells, and it is extremely pathetic to watch the eager gestures and excited pantomime through which her ideas and emotions find expression. Occasionally some little boy or girl will try to learn the manual alphabet. Then it is beautiful to observe with what patience, sweetness and perseverance Helen endeavors to bring the unruly fingers of her little friend into proper position. Her own heart is so full of love and sympathy, that it responds quickly to the needs of others, and her affectionate nature endears her to all with whom she comes in contact. She had never known anything of the merry Christmas season until last year, and it would be difficult to describe with what joyful surprise she hailed the revelation of its existence. She entered happily into the spirit of giving and receiving. During this time we had many manifestations of the unselfishness and goodness of the child's disposition. One evening, while going about among the children at a Christmas-tree festival, she discovered a little girl who had been overlooked in the distribution of presents. Helen searched for the child's gifts, but not finding them, she flew to her own and selected a mug, a thing which she prized most highly, and gave it to the little stranger with abundant love."

The age of miracles is not yet past when such development as this is possible. Miss Sullivan has proved equal to her task, and the whole scientific world owes her a debt of gratitude for her wise and conscientious teachings. And to Mr. Anagnos, who has given years of study and thought to the education of the blind, must credit be given for services which he wholly ignores. It has been the fortune of these



two to have the training of Helen Keller cast in their way. Nobly, wisely, intelligently, unselfishly, they have given the best work of their lives in the cause of the afflicted, and lo! Helen Keller, the child in darkness and bondage, steps forth into a world which is overflowing with light and love for her.

The following passage from a recent private letter shows the ease with which the little girl writes:—

“I have been at home a great many weeks now. It made me feel very sad to leave Boston, and I missed all of my friends greatly, but of course I was glad to get back to my lovely home once more. My darling little sister is growing very fast. Sometimes she tries to spell very short words on her fingers, but she is too young to remember hard words. When she is older I will teach her many things if she is patient and obedient. My teacher says, if children learn to be patient and gentle while they are little, that when they grow to be ladies and gentlemen they will not forget to be kind and loving and brave. I hope I shall be courageous always. A little girl in a story was not courageous. She thought she saw little elves with tall pointed hats peeping from between the bushes and dancing down the long alleys, and the poor little girl was terrified. Did you have a pleasant Christmas? I had many lovely presents given to me. The other day I had a fine party. All of my dear little friends came to see me. We played games, and ate ice-cream and cake and fruit. Then we had great fun. The sun is shining brightly today, and I hope we shall go to ride if the roads are dry. In a few days the beautiful spring will be here. I am very glad, because I love the warm sunshine and the fragrant flowers. I think flowers grow to make people very happy and good. I have four dolls now. Cedrie is my little boy, he is named from Lord Fauntleroy. He has big brown eyes, and long golden hair and pretty round cheeks. Ida is my baby. A lady brought her to me from Paris. She can drink milk like a real baby. Lucy is a fine lady. She has on a dainty lace dress and satin slippers. Poor old Nancy is growing old and very feeble. She is almost an invalid.”

# TEN TIMES ONE.

"Look up and not down:—  
Look forward and not back:—  
Look out and not in,  
And Lend a Hand."

## THRIFTY'S THANKSGIVING.\*

BY ALICE WILLIAMS BROTHERTON.

"THERE is nothing under the sun to be thankful for!"

It was Bessie who said this, as she sat on the rug with her hands clasped around her knees and her chin perked up with an aggressive air.

"Oh-h! Bessie Thurlow!" chorused the rest.

"Think of mamma's recovery from the fever!" cried Doris.

Bessie's eyes blinked, and a tear splashed down as she said, with a choke: "Of *course* I did n't mean that!"

"And our luck in finding this jolly little house!" chanted the Chorus, "With *such* a pretty garden!" "And Thrifty's situation in the office!" "And papa's engagement with Moffat & Maddux!" "And O, *lots* of things if you will only begin to look for them."

"It's the—it's the *point of view*," said Bessie, with a sigh. "I guess I was looking at it from the dark side. But with mamma still unable to leave her bed; and papa away off in Texas; and the 'girl' on a strike; and Thrifty losing his chance of college; and—and—*moth-holes* in my best dress!—"

"Poor old Bess!" said Thrifty, with a quaver in his voice of mingled amusement and emotion; for the idea of moth-holes as a climax to their woes was almost too much for his gravity, though he did wince at the reference to his lost dream of college.

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Thrifty Thurlow was eighteen. The odd name bestowed upon him, in honor of an old friend of his father, was one of his minor crosses. The godfather who gave it had never gilded its uncouthness by the traditional gift of silver spoon or mug; after handicapping the harmless infant with his preposterous name, he had sailed for Australia and — unfeelingly — disappeared: so there were no “expectations” to brighten the name for the lad.

When Mr. Thurlow, by one of those sudden commercial convulsions which verify the proverb: “Riches have wings,” found himself stripped of the wealth which had hitherto made life a pleasant thing for him and his, not the least of his regrets was the thought that his boy — who he had hoped should be a “Harvard man,” like his father and grandfathers — must begin without further education the struggle for existence in the world of business.

Thrifty had squared himself to look the matter fairly in the face, and, relinquishing with an aching heart the hope of some day being a man of letters, had felt that his beloved scribbling must be a recreation, not a life-work, and settled down to be a man of figures — as assistant book-keeper in the office of the firm which had given his father the position of traveling salesman. Out of the lad's brave struggle and abnegation was fast developing a noble type of character.

At this hour, “between the dark and the daylight,” the Thurlow family had been used to gather in conclave about the fireside. “The Twilight Club” some one had called this gathering, and it was here that the common joys and griefs, worries and interests were daily discussed. In the old days, before the crash, it was here that father brought recollections of his boyhood, and mother gave them word-pictures of the foreign lands she had seen; and Thrifty confided, here, his hope of some day being a poet, or the great American novelist; and Doris and Bessie sang their last ballad, or the Chorus — as some one had dubbed the three younger girls, because of their habit of always speaking together — brought the very latest bit of school nonsense.

And it was here that Bessie, in a fit of the blues, had given voice to her discontent. The whole family had borne the change from wealth to pinching economy bravely enough. But it was not

in human nature to refrain from contrasting the coming Thanksgiving Day with the last one, passed in an elegant home, the board crowded with friends, and the evening ending with a juvenile party.

"For the banquet of last year," began Bessie again, "we have — a feast in which the very turkey is problematic!"

"For the elegance of Maple-bank," cried the Chorus, "we have a scantily furnished cottage in a stupid suburb!"

"And mother sick, and father away!" sighed Doris.

"For 'honor, wealth and troops of friends' —"

"Bessie!" and her brother's voice was stern, "when father broke the news of his ruin to me that dreadful day, he said: 'My boy, there is this ray of comfort for us: our honor is untarnished. The commercial integrity of Thurlow & Co. has never been called in question, our creditors are the first to say that we have done our very best for them.' Girls, Mr. Bullingwheat made a half-million by his last 'transaction,' but if he had lost he would be now in the penitentiary."

"Thrif," said Bess, after a long silence, "I—I won't be grumpy any more. Poverty isn't disgrace. I did feel wrathful at Lollie Bullingwheat's sarcastic glance at my old felt hat, but I'll never care again. I'm going to try, like you, to make the best of things, to look for the bright side of every trial."

"I move," said Doris, with a vigorous poke at the fire, which dispersed the gloom and set bright flames flickering and dancing; "I move that the Twilight Club be henceforth and forever known as the Bright Side Club."

"Hoo-ray!" shouted the Chorus.

"A very good change," said Thrifty; then, with a glowing face: "Girls, we've *got* to learn to give thanks instead of revilings, or this change of fortune will drag us every one down. Let's make this a *Thanksgiving* Club—November is the right month to inaugurate it."

"We'll count up all our blessings whenever we find our minds dwelling on the dark side of anything," cried Doris.

"Some things," said the Chorus, "*have* no bright side! There's papa's bankruptcy —"

"I've been trying to find the bright side of even that," said

Thrifty. "My father gave me the clue when he said: 'God grant this trial may not be all bitter. Perhaps life was being made too easy for us all. There is no tonic for soul and mind like a little poverty.' Now I begin to see that I was drifting along idly; I was learning spendthrift habits, and fast becoming a mere visionary. Now, with God's help, I'm going to make a man of myself."

"And I," said Doris, "I fear, was growing to think too much of dress and society. I did things because they were fashionable. Why, I joined the Reading Circle for that — and the Cooking Class — and the Mission Band!"

"I'm afraid," said Bessie, "I thought oftener: 'What will people say of it?' than 'Is it *right*?'"

"And mamma said our teeth and stomachs were being *ruined* by too many chocolate creams!" wailed the Chorus, determined not to be overlooked in the general confession, and astonished at the laughter of the others.

"We have got to learn to be content," said Doris when the laughter had subsided.

"We have to learn," said Bessie, with kindling eyes, "that our environments are set by Providence — that the struggles and strivings are part of God's plan for us!"

"Why, Bess!" cried Thrifty, with a quick glance of surprise. "I wrote something of that sort the other day!" For even the hard experiences of the past year had not cured him of the habit of "dropping into poetry" under any strong emotion. He drew a scrap of paper from his pocket and, with a look at Doris — the usual confidante of his muse — read the little poem which for want of a better title he had called: —

CIRCUMSTANCE.

God set my life in just this lot.  
Give o'er the wish for what is not,  
And seek His purpose to discern;  
There must be *something* here to learn!

This trial? — sore it is, and long.  
Strive with it, then, and so grow strong;  
Strength comes of strife: not wings, to flee,  
But hands to grasp are given me.

None from the future's hold can wrest  
The unwon palm. The present's best —  
Ungrasped — shall prove in time to be  
The soul's lost opportunity.

Each Mount of Struggle, when we climb,  
Shows vistas of a far sublime.  
Put by the wish for what is not  
And learn — to dignify thy lot.

"O," said Bessie, after a pause, "it does make one feel — *like trying!*"

"But where shall you send it, Thrif?" asked Doris. "To the city paper?"

"N—no. Look here, girls!" he stammered, "I did think there was something in that poem, and took heart of grace, and sent it, last week, to the *New York Pursuivant*."

"And don't he wish it may get in?" howled the Chorus in derision.

"At any rate," said Doris, "we adopt your poem as the Constitution of the Bright Side Club!"

"It is the object of this Club, then," said Thrifty,

"To give thanks.  
To count up our blessings.  
To look on the bright side."

"And, secondly," said Doris, "to do cheerfully the duty that is nearest."

"And, thirdly," cried Bessie, catching the enthusiasm of the others, "To reach out and touch other lives to brightness!"

"And we'll begin from this very first day of November," cried the Chorus.

"And on Thanksgiving day we'll make a little feast," said Doris, "and if papa is still away, and mamma not down stairs, we'll ask two lonely people to come in and fill their chairs."

The Bright Side Club had need for all their resolutions in the ensuing weeks; for mamma had a relapse, and papa's letters came to a sudden pause; and the Chorus broke out simultaneously into feverish colds and sore throats, which only succumbed to careful nursing. From babyhood they "took" everything *together*, those

three; from whooping cough to scarlet fever running the gamut of juvenile diseases with a unanimity marvelous to behold.

But, through it all, the Club held to its purpose. Doris and Bessie nursed the invalids with anxious hearts and smiling faces — and O, it takes so much religion to maintain an even cheeriness in a sick-room! But Thrifty cheered them on with resolution, notwithstanding pressure of over-work at the office.

Even the Chorus showed the effect of the new *point of view*, by earnest efforts to be as little trouble as possible, and to restrain the pettishness natural to their malady; and the week before Thanksgiving found them able to return to school.

And then the "girl" left! It is the idiosyncrasy of the American "girl" to leave in any domestic crisis — birth, death or marriage; sorrow, sickness or "company" — invariably the "girl"

"—— folds her tent like the Arab  
And silently steals away."

She is of a nomadic race; she "goeth up and down upon the earth." You may as soon fix the planets in space as the American domestic in her place! She has "no objections to *you*, ma'am, an' likes the fam'ly well enough," but she has "a cousin goin' in consumption;" or the washing is too large; or the wages are too small; or she can't abide the girl next door; or she "objects to children;" or she "don't want anybody lookin' into *her* cupboards and garbage-pail!"

*Concluded in May.*

## THE MISSIONARY GUARDS.

It is three years this March since the Society of the Missionary Guards was organized. It is composed entirely of boys, ranging in age from 14 to 18. We began with younger ones, but the charter members have grown so old they will not take any younger than 14 now. In membership we vary from 10 to 15, but always have about 8 steady, reliable members. The members meet every Friday evening at the home of the director, and spend their time in a variety of pleasant and profitable ways. They first began by whittling, making pretty little articles out of cigar boxes, pine and white holly; they sold about 15 dollars' worth of such work. But the novelty wore off, buyers became scarce, and the boys grew tired of scroll saws and pocket knives, so they gradually came to spend less of their time whittling and more in literary pursuits; they have readings, essays, debates, discussions, etc. They have adopted Roberts's rules of order, and govern their meetings accordingly.

One pleasant feature of their meetings is an interesting little paper called the *Friday Evening Firefly*, which is edited in turn by the members. The boys are studying the different missionary fields and growing steadily into the spirit of mission work, both at home and abroad. The first Friday evening in every month is devoted to missionary work, all papers and discussions being of a missionary or religious character.

Every year they send \$25 to Japan for the education of a student in the Kioto school. During the past year they have paid out of their treasury as follows: \$25.00 sent to Japan, \$12.00 to assist one of their own members whose home had been swept away by a cyclone, \$10.00 to the Congregational Church of Carthage, and \$5.00 to a Christmas fund for the poor children of our city. This money has been raised by our own efforts. The boys are very anxious to have other societies of Missionary Guards organized in different places, so that we may work together for a common purpose, and thus accomplish more good. If any one wishes to organize such a society, and will write to Mrs. A. M. Costello, Carthage, Mo., she will gladly answer all questions, and give all necessary directions for organizing and conducting a society of Missionary Guards.



## LETTER FROM THE CHOCTAW NATION.

WHEELOCK, IND. TER., Jan. 23, 1889.

*Dear Miss M.:—*

Your barrel reached us on the 19th ult. Clarksville is thirty miles away. We cross Red River and several creeks. It rains *often* and *fast*, and the overflow and roads are something to make one shudder. My husband has stout mules but he gave them up and hired four oxen and a driver. It took just a week to get there and back. We welcomed your barrel and knew it was good before we opened it, but didn't expect quite so much.

One thing I was particularly glad of, the roll of cut clothing. Unless you have been in some such position as mine, you cannot know how much it helped me. My girls are learning to sew, some of them nicely. I try to keep them busy for many reasons. The days are very short in winter and there is little time for sewing after school duties are done. In summer we did more. Our house is cold and crowded (all at one immense fireplace), and you know both conditions are unfavorable for sewing. Return our sincere thanks to the society you represent, and give them our wish for such success in all other work as the "Oak Hill Barrel."

Our girls are old in years (13 to 17), but children in tastes and attainments. It seems so strange to see grown girls bounding states and knitting their brows over the multiplication table. But they want to learn and do. We are encouraged greatly.

The housekeeping department is one of great importance here. We want to teach them to be able to make comfortable homes of their own. The parents live dreadfully, with almost no regard for the decencies of life. They "live on corn and sleep on husks." We hope you may find something in our school to keep up the interest your Christmas gift manifested. These people are so destitute and enjoy so much seeing something from outside the Indian Territory.

Their parents were born here in slavery to Choctaw Indians

(hard masters). Their children inherit the vices their parents learned in bondage: impure, dishonest, lazy, improvident. Half the scholars are illegitimate. Poor things; I can but say, "he that is without sin, cast the first stone." The worst need saving, the best also.

We hope, if money can be secured, to have new buildings and to enlarge our work greatly. We have turned many away for want of room. The board promises \$1,000, but another \$1,000 will be necessary, at least.

Gratefully yours,

#### GOOSE CLUB AND HELP MYSELF SOCIETY.

It seems that the "publicans" — saloon-keepers, we would call them — have been in the habit of gathering in the pennies of the poor, three or four months before Christmas, under the pretense of being able to buy, in the quantity, to better advantage. They hope thus to bind the people to the places where strong drink is sold, counteracting the influence of the total abstainers, and also to get the commission on the small investments. The mission has taken up their plan; and that is the origin of the "Goose Club." A few weeks before Christmas every member deposits every spare penny with the mission, which keeps a careful account with each, issuing tickets of credit. They come together, just before the holidays, and say what they want bought for them with their savings — a Christmas goose, or what not. Mr. Nix told the people that a gentleman interested in the mission had secured the services of one of the best buyers in London. "Now," he said, "you know we love you too well to make a penny off you. We expect your pound, instead of buying you sixteen shillings' worth for Christmas, to come up to six and twenty."

The Help Myself Society has a more selfish name, but a less selfish purpose. Each member pays a sixpence enrollment fee, and he is given a plain tea and a pleasant evening, his name being put upon the roll of total abstainers.

Every week he pays a penny into the funds of the society. At the end of three months three tickets to the tea and entertainment

are given him; and he comes, bringing two friends. The one condition is that they be *not* total abstainers.

"You have but two arms," said Mr. Nix, "or we would ask you to bring more. You are a total abstainer, having taken the pledge when you joined the society. Now you come to the tea-meeting with a moderate drinker or a tippler on each arm, and the chances are they will both join when they see how bright and good it all is. Then, at the end of three months, they will come, each bringing two others to take the pledge."—*Jennie Fowler Willing, in Western Church Advocate.*

## REPORTS OF TEN TIMES ONE CLUBS, ETC.

ANN ARBOR, MICH.

WE are twenty young ladies, all associated or connected with the Unitarian Church here. As "King's Daughters" we are only four months old, having only taken up the Ten Times One plan in October last. For two years past we have existed as an organization, to be useful and helpful in our church and society in whatever ways we could.

When we met to reorganize and plan work for this year, we resolved to do work similar to that of all the Lend a Hand clubs. In number we were not large, and those three important essentials to all extensive work—time, work, and money—were not present in great abundance with us, so we could not think of very elaborate plans of work; but real Lend a Hand work we felt we could do, in those small, simple ways always near at hand, and so easy to do. We were well aware of the large work in charitable and philanthropic ways that so many of the clubs are doing; but all cannot be large, and we hoped we might enlist with the smaller and weaker bands, and feel that we had some little share in their glory, at least; and at the same time to still fill a useful and helpful place in our church society, to say nothing of the pleasure and profit which we all felt we would derive from such a uniting. We concluded to work as "King's Daughters" and "In His Name."

We chose a president, secretary and treasurer, and planned to hold regular monthly meetings. Our motto was that of Mr. Hale, and our badge the silver cross, the common one of the Ten Times One Clubs.

Our work was to consist of the following simple, yet, in their way, important, things:—

1. To do Sunday school work.
2. To attend Sunday school regularly.
3. To become thinkers of kindly thoughts and doers of kindly deeds.

4. To wage war against slang—within ourselves, at least.

In dividing into Tens each member pledged herself to do two of the four things mentioned above—i. e., one to be a worker in the Sunday school, as teacher, or other helper; and to try to cultivate a kindly feeling toward those with whom she came in contact, especially toward those whom she was most likely to feel otherwise toward; or, better expressed, to see how many good traits, rather than faults, she could find in her neighbors and friends. Another pledged herself to attend Sunday school regularly, doing in this way some little good by giving the younger scholars encouragement to be regular in attendance; and, in addition to this, gave a pledge to try to free herself from slang in conversation. (For how few of us are free from this habit!) In this way we had virtually four Tens, i. e., by each helping to make two.

Beside the general motto, each Ten chose a watchword expressive of its special object. The Anti-Slang Ten took this sentence: "In the commerce of speech use only coins of gold and silver." The Kindly Thought Ten, this, from a poem entitled "Seeing Faults in Others:—"

"How often we, too, do espy  
The mote that's in our brother's eye,  
Unmindful that a beam doth lie  
Within our own.

"This lesson we may further learn:  
To look for good where'er we turn.  
Then shall no pride or anger burn  
Within the breast."

And all were to bear in mind that

We need not wait for lofty things  
Of greatest good to do,  
We've but to stand, and patient be—  
Do *little* things, and few.

If He, thy Father, chooses so,  
Perchance 'twill come to be,  
The smallest deeds done in His name  
That will bring Heaven to thee.

The work we have done in the Sunday school is that to which we have given most time and have been most interested. We cannot but feel that here we have done something which has been satisfactory and successful, for the number of scholars has increased, and there seems to be a growing interest. It is with a sense of real satisfaction that we carry on this part of our work, for we feel that it is a genuine help that we are rendering.

But, besides this, we cannot but think that our other objects — our Kindly-Thought and Anti-Slang Tens — have been of help to us, if to no one else. Perhaps by the little reminder, the cross, or by the bearing in mind of the mottoes, we have been helped to resist when an inclination has come to us to use a word in our conversation other than a "coin of gold or silver;" or when, perhaps, we have been tempted to say or feel something unkind about the neighbor or friend.

A word about our meetings. So far we have had but five, but these have been pleasant and interesting. We meet in the church parlors at 6 o'clock on Sunday evening, devote the first few moments to song, prayer, and an appropriate short reading in connection. Then we have a talk or reading of some length on subjects connected with, and helpful in, our work. The last part of the time is given to the reading of reports from officers and secretaries of the Tens.

So much we have done so far, but we hope to grow in numbers and strength. Then, with a keeping up of interest and a carrying out of plans made, we may hope to do a larger and more important work. For the present we are trying to

become right royal "King's Daughters," by doing some little deeds and doing them "In His Name."

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BALTIMORE.

IN February, 1888, the Loyal League was organized from the senior members of the Christian Union of the First Independent Christ's Church. The object of this new society was to keep alive amongst our young people an interest in the welfare of the church and Sunday school, and to put into practical effect the pledge of Senior Christian Union memberships: i. e., servants of our Lord and Saviour Jesus Christ.

The officers are, president, vice-president, recording secretary, corresponding secretary and treasurer, all elected semi-annually.

Business meetings are held monthly; extra meetings at the call of the president. At these extra meetings, which have been held with occasional interruptions every week since the League was organized, its members have endeavored to be of service by doing heartily such work as came nearest their hands.

They have arranged the library belonging to our Guild, rebound and catalogued the Christian Union library, recovered and put in order the books of our Sunday school library, and distributed literature explanatory of their faith.

During the summer months many of the members taught in the Sunday school or assisted in its exercises, besides giving active help in bringing in new scholars and in keeping up the attendance. A new plan of work was adopted in the fall by which the entire membership was divided into four groups as follows:—

I. Educational Group, which co-operates with the directors of the Christian Union in planning a series of Home Talks for girls and Citizenship Talks for boys, to be given once a month. This arrangement has been highly appreciated

by the members. The last subjects talked of were Shopping and the Value of a Vote.

II. The Church Group, which keeps a record of church attendance, sees that strangers are made welcome and invited to church.

III. The Lookout Group, which keeps a lookout for new scholars in Sunday school and old ones who drop off, and endeavors to bring the latter back. This group also sees that the members are supplied with congenial work.

IV. The Helping Hand Group, which consists of the girls entirely. This group knit and crocheted mittens, hoods and toboggans, and one made a dress, all which articles were distributed to the deserving poor as a Christmas offering. The money for materials came from the League treasury, which is made by a fee of five cents a month from each member. The members of this group are all very busy girls all day, and some of them during the evening also, and the time given to making these articles was at considerable self-sacrifice.

These four groups report each month at the business meeting, for which a regular programme is arranged. At one of our meetings we greatly enjoyed the reports of the T. T. T. clubs, which were read aloud from LEND A HAND. At another we had a lady who was much interested in the King's Daughters, tell us something of them and of their work.

We have twenty-five active members and one corresponding member, who is in Denver, Colorado.

The badge of membership is a cross with the letters L. L. on a red background.

Our whole aim and purpose may be summed up in the words, Loyal Service. We realize that without this there can be no success, and with it we hope to make our League a large and efficient organization of churchmen and churchwomen, all working together faithfully for the good of our church.

We should be glad of suggestions as to how best to employ our time, and especially as to what kind of work is most practicable for boys in a society like this.

PROVIDENCE, R. I.

THE Little Helpers of the Olney Street Church lent a hand Christmas day. They invited the children from the Home, thirteen in number, to share their presents with them. Special exercises were arranged for the occasion, and were carried out very creditably by the children. One piece which was especially interesting was an original poem for the entertainment of the guests. I enclose it for the other clubs.

## SANTA CLAUS AND THE LITTLE HELPERS.

Santa Claus was crawling  
Slowly out of bed,  
With his peaked nightcap  
Perched upon his head.

As his foot, so naked,  
Touched the chilly floor,  
Suddenly he heard a  
Racket at the door.

Striding to the window  
There he saw, Oh! Oh!  
Forty "Little Helpers"  
In the yard below.

"Let us in!" they clamored,  
"Let us in, we say,  
Business of importance  
Brings us here today.

"Well! well! well! come in then,  
There's no bar nor lock,—  
Children wanting Santa Claus  
Never need to knock."

In they trooped, and clambered  
All about his chair;  
Blinding him with kisses,  
Pulling at his hair.

"Now," said smiling Santa,  
"What's the matter, pray?  
Such a troop of children  
Don't come every day."

Then they said, "Good Santa,  
You are awful nice,  
And we want to ask you  
For some good advice.

"There's a little household,  
Not so far away,  
That we thought you might have  
Overlooked today.

"So we've asked them over  
To our Christmas tree;  
And we've brought our gifts here  
All for you to see.

"For we were not certain  
That we ought to do  
Anything of this sort,  
Without asking you.

"Now, you won't be angry,  
For you understand  
That we only wanted  
Just to 'lend a hand.'"

"Angry!" his eye twinkled,  
And a bright tear fell.  
"Bless you all, my children,  
This is doing well.

"If I overlooked these  
Little friends you love,  
'Twasn't my intention,  
As I'll surely prove.

"Here are golden apples,  
Oranges so bright,  
Hang one for each youngster,  
On your tree tonight.

"And for every deed of  
Kindness that you do  
You shall have my blessing,  
And the Father's, too."

OLNEY STREET SUNDAY SCHOOL, Providence, R. I., December 25th, 1888.



SPRINGFIELD, MASS.

CONSTITUTION.

WE desire to form ourselves into a society, known as the Lend a Hand Society of the Memorial Church, for the purpose of doing benevolent work, both abroad and at home.

OUR MOTTOES:

Look up and not down,  
Look forward and not back,  
Look out and not in,  
Lend a Hand,  
In His Name.

For the encouragement of the members, and as an incentive to do more, we give an explanatory report of the year's work.

From October to June sewing meetings were held once in two weeks; average attendance, seventeen.

Entertainments. — Reception to Young Men's class; reception to Honorary Members; play, with scenes from "Our Mutual Friend" and "Nicholas Nickleby;" Rose Fair.

The proceeds of these last entertainments, with yearly tax of twenty-five cents, and honorary membership fees of fifty cents, amounted to two hundred and thirty dollars and fifty-seven cents (\$230.57).

Sent forty dollars to Miss Closson's school at Takas, Turkey.

Sent fifteen dollars to Anna W. Richardson, a colored teacher in Marshallville, Ga.

Gave twenty dollars for the benefit of the fire sufferers.

Gave ten dollars to Jacob Freschman in aid of Hebrew Church in New York City.

Gave one year's subscription for the Century and Harper's Bazar, also an etching, "Courtship of Miles Standish," to the Young Women's Christian Home.

Sent one family into the country for a short time in the summer.

Gave twenty dollars to a needy widow.

Gave ten dollars to a man severely injured by a fall.

Distributed food for Thanksgiving day to twenty-four families.

Furnished flannels, shoes and other clothing to a needy woman with a sick child.

Sewing has been done for several families, two comfortables have been made, food and clothing have been distributed by various members to the sick and needy.

Cash on hand to begin our work for the coming year, ninety dollars and fifty-three cents (\$90.53).

We hope to increase our work during the coming year, to promote a kind and Christian spirit toward each other, and to lend a hand or offer a word of counsel and sympathy wherever an opportunity is afforded.

#### REPORTS OF CHARITABLE ORGANIZATIONS.

BOSTON.—*Massachusetts Indian Association.* Annual Report. *Secretary*, Miss Mary E. Dewey. The object of the association is to rouse public interest in the needs and wrongs of the Indians, and to render such financial assistance as is possible. Current expenses, \$1,266.89; balance on hand, \$22.31.

BOSTON.—*Beneficent Society of the New England Conservatory of Music.* Fourth Annual Report. *President*, Mrs. Mary A. Livermore; *Secretary*, Miss Caroline B. Ellis. The society aids students who lack means, but who show themselves worthy of assistance, by loans, sympathy, counsel and encouragement. It also endeavors to find suitable situations for such students. Current expenses, \$1,064.61; balance on hand, \$18.63.

BOSTON.—*New England Hospital for Women and Children.* Twenty-sixth Annual Report. *President*, Mrs. Ednah D. Cheney; *Secretary*, Miss Ellen E. Farnham. The hospital is for the treatment of the diseases of women and children, and gives clinical instruction to female medical students and trains nurses. Current expenses, \$35,786.57; balance on hand, \$7,185.86.

# INTELLIGENCE.

## RAMABAI ASSOCIATION.

NO ONE of the national boards for purposes of public spirit has trusted itself so completely to the energy of its separate circles as has the Ramabai Association. The central committee exists simply to receive the contributions from fifty or sixty local boards. The spirit shown by these boards is well worthy of note. This work is done by unselfish women, who, single-handed, always voluntarily and in the midst of lives already full, have devoted to it their time and their strength.

It is well known how great was Miss Hamlin's work and its results in the far West. In the East four of these good women have each prepared an able article upon Ramabai's life and plans for the school, and the aims of the association, which article in every case has become a starting-point for work. The first, written by a friend to the cause in Chicago, who had never then seen Ramabai, was read in the leading churches there and in three neighboring towns, and, combined with the ceaseless efforts of the same tireless friend, prepared a welcome for Ramabai in June, 1888, which resulted in a circle, pledging annually \$198.00, and contributing \$437 00 besides. The history of the Brooklyn Circle is much the same, though Mrs. Fields, its president, was aided by a most efficient secretary, and had Ramabai herself present to give point to the first reading of her excellent article, so bringing a larger result in annual pledges than comes from any other circle. This article has also done good service elsewhere.

In Virginia a wide-spreading, systematic work is now going on, having its starting-point in an article prepared by a lady who a year ago in Washington promised Ramabai her assistance. All the clergymen of Richmond have already been seen on the subject, and in

Norfolk, Lynchburg and Petersburg the appeal will soon be made, with every prospect of success. A friend in Lansing, Michigan, also prepared an excellent review of Ramabai's life and work, and tried to arouse interest there. Though the results seem to her small, our gratitude for her efforts should be the same.

As to the circles where the interest first aroused by Ramabai has been brought to a focus by some single friend, they form a large majority of the whole, and without exception are still growing in membership. Those in Pawtucket, Providence and Washington owe their existence to one zealous worker, who, with efficient helpers, still carries on the work. In Indianapolis the large circle of two hundred and fifty members is the result of the wise preparations for Ramabai's appearance there, made by a lady then unknown to her, head of a large school, whose time already seemed full to overflowing. Had Ramabai been able to carry out her plan of going to Kansas City, large results must have crowned similar efforts in her behalf there by another unknown friend.

In all these cases, of course, the usual objections had to be met, since the work at the outset was as contrary to American ideas as it is to the social and religious prejudices of the Hindus; therefore the results as we see them by no means represent the many days of wearisome explanation by letter and interview which accomplished nothing and almost destroyed hope.

Now these good friends are no longer single-handed, but, joined by others, are successfully carrying on the work. Seeing the result, can we ever again doubt that a blessing will surely rest on the work of any woman who faithfully "has done what she could"?

A. P. GRANGER,

*Secretary Ramabai Association.*

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RAMABAI herself has arrived in India. She has determined to establish her school in Bombay, under the advice of the local committee; a proper house has been hired, and before the reader sees these lines the school will be open. We shall publish letters from her in Bombay in our next issue.

In Yokohama, Japan, she lectured to large audiences, and also

in Tokio. She writes that her voyage across the Pacific was rough but enjoyable. The Pundita made many friends among the passengers, and was greeted at Yokohama by a delegation of women from the Tokio W. C. T. U.

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THE following letter was written at sea : —

S. S. SUTLEJ, Jan. 26, 1889.

Our ship is 429 miles from Ceylon. We expect to arrive at that spicy island, "where," according to the old hymn, "every prospect pleases, and only man is vile," on Monday morning.

I had expected to go to Calcutta from Hong Kong, and then travel by the overland route to Bombay, but on arriving at Hong Kong found that there was no mail steamer going direct to Calcutta ; hence this voyage to Bombay via Ceylon. The captain of this ship says that we may arrive in Bombay by the 1st or 2d of February.

In my last letter, posted from near Japan, I told you I was forced to stop in Japan to rest after that terribly fatiguing, rough voyage across the Pacific. The next steamer did not come to Yokohama until January 1st, and did not start from there until the 3d inst., so I had to stay fifteen days in Japan and eight days in Hong Kong on account of the ships.

During the time I staid in Japan I had to speak in eight public meetings. As the people in Japan are not in a state of giving aid to our association, no circle was formed and my speeches were mostly about the importance of woman's education. I enjoyed my stay in Japan, and was very much pleased with the progressive, wide-awake women of that land. When I reached Hong Kong, my arrival was announced in the papers ; and a Hindu gentleman (a Christian) on hearing the news wrote a letter to me about holding a meeting, where he proposed to invite some of the Parsee and Mahomedan merchants to meet me. This meeting was of a social character, and was held in a wealthy Parsee business man's house on the evening of the 15th inst. Several gentlemen and two Parsee ladies came. Our host requested me to speak and explain my object in visiting the Western world, also to make my special mission known to the people assembled there. I did so in a short talk and was much encouraged by the interest and enthusiasm shown by them. Many regretted

that I could not stay a little longer to create a public interest in this work in Hong Kong. Two or three gentlemen said they would do what they can to aid me. This is very encouraging. This kind reception by my country people residing in Hong Kong has in a measure reduced the chill I feel at the thought (perhaps purely imaginary) of a cold, indifferent spirit which I expect most of my country people will show towards my efforts in helping our widows. However, I am prepared for anything I may have to face. The time is not far when I shall know how much reality there is in my imagined obstacles and forebodings.

At the end of the meeting large flower bouquets were given to guests, as is our custom, and many gentlemen accompanied us (Dr. Ryder and myself) to the boat. The next day we sailed on the steamer. Several men and two ladies with their little daughters came to see us off. Tender words were spoken by these kind friends on taking leave, and handkerchiefs waved as long as we could see each other. It was a pleasant experience and one never to be forgotten. I forgot to tell you that two enthusiastic young men who accompanied me to the boat on the previous night decorated my chair with their own flowers, and walked on either side of the strange Chinese vehicle in which I was riding—not drawn by a horse, but carried on the shoulders of two strong-looking men. I was delighted to see the chivalrous spirit rising in the hearts of my young countrymen, who thus manifested their desire to honor women if only custom and circumstances would allow. I felt very proud and happy to think that the time was not far when my sisters will be honored by our brothers, not because they are the mothers of superior beings, but because they are *women*. \* \* \* \* I look forward with great pleasure to meeting Miss Demmon and my dear little daughter. The nearer the time for landing comes, the longer it seems to be.

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PERSONS who would like to know more of the work of the Ramabai Association are requested to address the secretary, Miss A. P. Granger, Canandaigua, New York. Contributions in money may be sent to the treasurer, Mr. T. Jefferson Coolidge, Jr., Bay State Trust Co., 87 Boylston Street, Boston, Mass.

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